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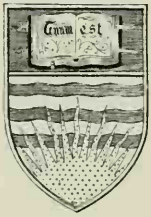

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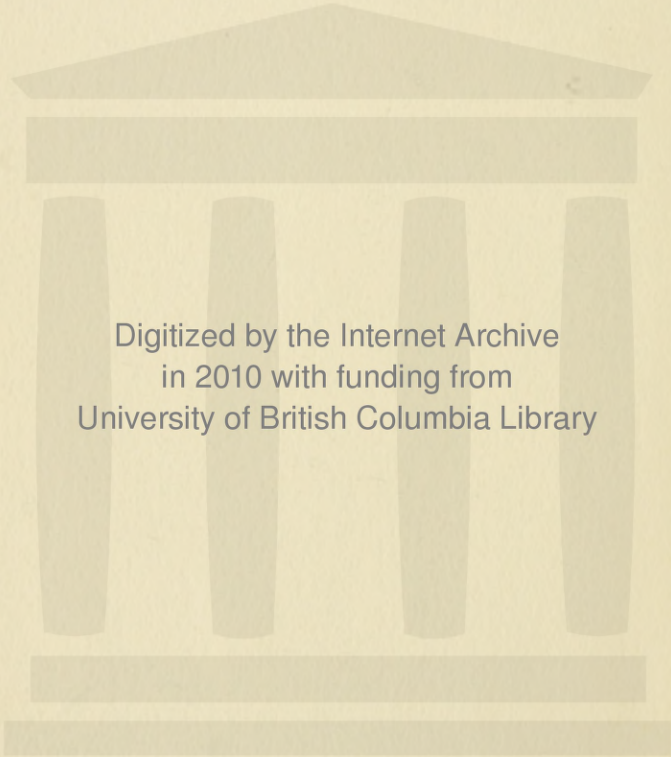
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TRAINING CHILDREN

TRAINING CHILDREN

PRINCIPLES AND PRACTICE

BY

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TO MOTHERS

IN WHOSE HANDS
LIE ALL THE DESTINIES
OF ALL THE YEARS
THAT ARE TO COME

TO PARENTS

It is perhaps presumptuous for any one to undertake to tell others how to train their children. And it is with hesitation and humility, therefore, that I venture to do so.

In the first part of this book I have tried to state in a plain and simple manner those psychological facts which are fairly well established and which have application to the work of training children. As far as possible I have refrained from dealing with mere theory and propaganda. The principles here discussed are either well-established psychological laws or legitimate inferences from them. These principles should be understood by every parent as the background and basis for the work of training children.

In the second part of the book, in the form of direct questions, I have set forth most of the problems that trouble parents. The answers given to these questions are based either on well-established psychological facts and laws of human nature or upon my own experience as a psychologist and a father.

The problems are grouped, somewhat arbitrarily perhaps, and after each set of problems will be

found references to recent books to which parents may go for further study of the questions raised. At the end of the book will be found an alphabetical list of the authors, with titles, publishers and dates. Every community should have these books in its public library, available to parents.

The emphasis in the book is upon the early training of children, because this is the period of supreme importance; but in general, the principles are applicable to children of all ages.

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PART I

The Principles of Child Training

TRAINING CHILDREN

CHAPTER I

WHAT SHALL WE DO WITH OUR CHILDREN?

LIFE A STRUCTURE

The life of a man or woman is a structure that is built. When a child is born, the building begins. Day by day and year by year the building goes on. Slowly, steadily and fatefully the structure is erected. The materials that enter into the building are habits, ideas, ideals, beliefs, prejudices, customs, hopes, ambitions and faiths. The builders are fathers and mothers, grandfathers and grandmothers, brothers and sisters, friends and enemies, teachers, books, pictures, newspapers and magazines. All things that stimulate or affect us in any way, not only people, but animate and inanimate things as well, are the builders of our lives.

THE BUILDING SHOULD NOT BE LEFT TO CHANCE

If we are at maturity the result of all the forces and influences that have acted upon us from birth,

it is clear that parents and others can be effective in determining what kind of men and women our boys and girls shall eventually be. The rearing of children in the past has been done in an unscientific and haphazard manner. Very few parents have systematically set about the matter of establishing habits and building up ideals in their children. Very few of us sit down and make plans for the orderly and systematic education and training of our children. We leave the matter to chance and to spasmodic and transient efforts. We are not patient and persistent. We are not consistent. We follow one plan one day and another the next. More usually we follow no plan.

Is it not time that we should set about the matter of child-training in a definite, systematic and scientific manner? We use science in all the other important undertakings of life. The training of a child is about the biggest undertaking any one can attempt. Why not use science here, too? But strangely enough, the training of a child is the one thing for which every one thinks he needs no preparation. This attitude, this assumption, is probably the explanation of the fact that we have made so little progress in child-training within historic times.

MAN SHOULD CONTROL HIS DESTINY

It is time that man should definitely undertake to control his destiny. This can be done by the

training of our children. Through proper education we can eliminate crime and war from the earth, and most of the conditions and situations that make life so nearly unbearable. We can so train our children that they will, when they are grown, guide their lives by reason and by high ideals. But such a training we have never given, partly because we have never thought it could be done. We have never looked upon human beings as things in which cause and effect operate as they do in the rest of the world. We have not thought of our children as beings that we could shape and mold.

Another reason for our failure to control and direct human destiny is lack of coöperation. When we get clearly in our heads the idea of building the lives of our children in the light of science and common sense, we shall make more progress toward achieving a real civilization in a hundred years than we have made in as many centuries.

PARENTS MUST HAVE KNOWLEDGE

In order to control our destiny we must know clearly what kind of beings we want our children finally to be; we must know the physiological and psychological nature of our children; we must know the laws of learning and the principles of habit-formation. Briefly, we must know all the laws and principles that will be involved when we undertake

to change our children from what they are into what we should like them to be.

WHAT SHALL OUR CHILDREN BE?

What kind of men and women do we wish our children to be when they grow up? What can we hope to do for them?

We can help them to prepare for life. By helping them to equip themselves with proper habits, knowledge and ideals, we can aid in their preparation for efficient work. We can help them to prepare for social and for civic life. We can help them to prepare for play and for every kind of spiritual enjoyment and appreciation, such as that of music, art, literature and nature.

We can save our children from a life of misery by such preparation for work and play, and especially by helping them to form for themselves a philosophy of life that will stand the storms and stresses of the passing years.

EDUCATION CANNOT BE LEFT TO NATURE

One of the greatest obstacles to the proper training of children is the belief which we often meet that the education of a child should be left to Nature. It is claimed that we should just let the child grow up; that Nature is the best guide. It is said that in all the animal kingdom below us there

are no schools, no colleges. This is all very true. We can leave the education of our children to Nature; but if we do this, the outcome is a natural result. The child under such procedure grows up to be a wild creature, without restraint, under the complete sway of instincts, passions and emotions, precisely as is the case with all the lower animals.

CHILDREN LIVE IN A WORLD OF CAUSE AND EFFECT

What, then, shall we do with our children? First of all, we should study them and find out what kind of beings they are. We should know something of children in general as well as of our own children in particular. There are parents that put much more time and thought on their business, or on their domestic animals, than they do on their children. We are accustomed to the application of science in every other field, but we have never thought of applying it to the bringing-up of our children. Although we know that this is a world in which everything has a cause, it has not occurred to us that our children are a part of this world of cause and effect. But, indeed, the child is truly a part of such a world.

The body and mind that the child has at the beginning of life are not a matter of chance, but have been inherited from his ancestors in a definite way. And during every moment of the child's life after birth, his actions are definitely caused. This

does not mean that he does not choose his actions, but that there is a reason for his choice. We can bring influences to bear upon a child that make him choose to act differently from the way in which he would if we did not so influence him. If a child grows fast or slowly, is strong or weak, healthy or sickly, does well at school or poorly, there is in every case a cause. In no case is the outcome merely the result of chance.

It ought, therefore, to be clear to any one that the more fully parents understand a child's nature, the nature of the various forces and influences that act upon it, and the manner in which the child responds to these influences, the more successful they should be in rearing him, provided, of course, that this knowledge is really used in training. One great trouble with us is, that we do not *do* as well as we *know. The main purpose of this book is to make it clear that what the child becomes depends upon what he is at the beginning, and upon the influences brought to bear upon him during the early years of his life. If our own children do not turn out well, it is because they were handicapped at the beginning by their inheritance, or because they have been handicapped by poor training or because they have suffered in both respects.*

THE CHILD'S INBORN NATURE

It is important for parents to know that a child is a product of the past. Our ancestors were savages.

Our original or inborn nature is such as fits us for a savage and uncivilized life. We are not by nature well fitted for the kind of life we are trying to live. Rearing a child is, therefore, a process of making him over, changing his nature so that he can live in a civilized society, in harmony with our modern ideals. If the teaching of science is correct, man lived for many thousands of years as an uncivilized creature. Civilization, in comparison with man's long uncivilized life, is a matter of to-day. It has not been very many hundred years since our ancestors were naked savages running wild in the woods of Europe.

Modern science confirms the teaching of the Bible in regard to the nature of children. They are by nature sinful; they must be "born again." They are naturally sinful, however, only in the sense that the old way and the old life were different from our present ideals. The old ways were good for the old kind of life; they are not good for our present kind of life. The very tissues of our body were fitted and adapted to the old kind of life, much as the body of a fish fits it for a life in the water and the body of a bird fits it for a life in the air. *Being born again* is much the same thing as training a fish for a life in the air or a bird for life in the water. Not quite so difficult, perhaps, but it is the same process. The second birth is a matter of long and patient training. Solomon, a long time ago, had a very good idea of the necessity for this training

and of its effects, for he is quoted as saying, "Train up a child in the way he should go and when he is old he will not depart from it."

The reader may think that we are exaggerating, that what we are saying is mere theory, and that the nerves and muscles and bones are as well fitted for good deeds as they are for bad ones. So they are, as mere machines. The arms of a child are as well adapted for carrying a burden for a poor old lady as they are for throwing stones at a neighbor's window. But the old life has left certain tendencies behind it. Although a child's bones and muscles are as well fitted for certain good types of action as for bad types, there are established in his nervous system certain *tendencies to action* which make it more probable that in certain situations he will do the *bad* thing than the *good* thing. If when walking through the woods we should step upon a rattlesnake, it is practically certain that the snake would bite us. Other animals, similarly treated, would act differently. The snake is so made, the structure and arrangement of its nervous system are such, that stepping upon it brings about the biting response. Other animals would run, or kick, or scratch or scream. All animals, by virtue of the kind of inherited connections in the nervous system, act in definite ways when they meet certain situations. Children are no exception to this rule. To certain definite kinds of treatment all children, before they have been trained, respond in

rather definite ways, and these instinctive responses are what we mean by *tendencies to action.* This is not a theory but a fact that any one can confirm by a little observation. As the various situations of early life arise, a child is likely to react in the old-time ways. If we interfere with a child's selfish ends and wants, he becomes angry and reacts in ways that are typical of anger. His heart beats faster, his breathing is interrupted, he cries and fights. All that is necessary to do to confirm this statement is to go to a child who is playing, forcibly take his toys from his hands and walk away with them. In such a situation, all children, regardless of training, act in much the same way. Being *born again* is therefore a process of supplanting, to some extent, our old, original nature or tendencies *by habits and ideals that better fit us for civilized life.*

Some illustrations may make the point clear. One warm day I went into my garden to work. Before going out, I laid my watch on my study table. A neighbor's boy was playing in the house with my boys. Seeing the bright gold watch, he took it, put it into his pocket and soon went home. In about an hour the boy's father came to me, bringing the watch. He said that his son had not yet developed proper ethical habits and ideals. And that was exactly the truth. The boy was a perfectly normal one, and did only what every boy is likely to do under similar circumstances. The father doubtless on this occasion told his son to leave alone what did not

belong to him. He may have punished the boy for his action. Every child naturally takes whatever attracts his attention and whatever can be put to use. Every child does this, that is, until trained to act differently. I once accompanied a three-year-old child through a toy store at Christmas time. Before I realized what was happening, he had taken several toys. I made him replace them and tried to impress him with the necessity for a different type of action.

Children are selfish. At the dining table, for example, they would, without training, act much as pigs and dogs do when fed. Until children are trained to be kind and unselfish, they are constantly quarreling and fighting. And this being born again, which constitutes training—this changing of our nature—is always a partial process. Obliterating the old nature and building up a new one is a matter of degree. There is always beneath the surface the old, original man. Our civilization may be looked upon as a polish or veneer, becoming thicker in some cases than in others. But underneath this veneer, we are all about the same. To verify this statement one has but to look about him. On every hand, one sees selfishness, unkindness, hatred and enmity, feuds and crime, lying and deceit—everywhere misery and unhappiness due to man's inhumanity to man. One sees brothers who will not speak to each other but have mutual hatred in their

hearts. One sees the most highly civilized nations in the world engaged in mutual destruction.

Our training, then, only partially covers up the original man. As a result of training and education, a child grows up to be a man or woman who will under ordinary circumstances be fairly decent. But in crises, in unusual situations, the acquired nature is swept away for the time and the tiger-nature becomes dominant. The following incident illustrates this fact. Several years ago, an old excursion boat on a certain lake caught fire and burned. There was really not much danger, for the boat was in shallow water near shore, but the passengers became frantic, and one man, seizing the only remaining life-preserver, shouted that he would give fifty dollars to any one that would save his wife, then jumped overboard and swam ashore. Under ordinary circumstances this man was probably very thoughtful and considerate of his wife, but in the crisis he looked out only for his own dear life.

The extreme selfishness of man is often shown in such calamities as theater fires. At such times most people forget their training and strive each to save his own life, no one thinking of anyone else —men often trampling down women and children.

However, a much higher quality of behavior is often shown when boats sink at sea. At such times men often deliberately give up their lives for others. The difference in conduct in the two cases is per-

haps due to the difference in the situations. In the case of fire the suddenness and imminence of the danger call forth the instinctive response, which is to save oneself. In the sinking of a ship, the danger is not so imminent; there is time for reflection. Even if one must give up one's place in the last lifeboat and remain on the sinking ship, there is always some chance of escape. This time gives our higher nature and our training a chance to win out over inherited instinct.

Probably the most prominent aspect of our original nature is its selfishness. It is selfishness that causes most of the misery and unhappiness in the world. And this is why the teachings of Jesus prove to be the most important ethical doctrine that has ever been proclaimed to man. *It is selfishness that brings the most sin and crime and pain and sorrow. It is kindness and thoughtfulness that bring the most joy.*

Such considerations should not lead one to pessimism. One should not despair of human nature. We ought to be better prepared to train our children if we thoroughly understand the situation. If we use every means at our disposal and are watchful every moment of our child's early life, we can make it more and more unlikely that this child will ever meet a situation that will sweep away the effects of the training he has received from us. It ought to be clear by this time, in our discussion, that training a child is a matter of building up habits

and ideals that will be adequate for life. To be able to do this properly, the parent must know, as fully as possible, what the original nature of the child is. We shall accordingly make a study of the child's instincts, which we call the original equipment. First, however, it will be well to make a study of the child's body and of the principles of heredity.

TOPICS FOR DISCUSSION

1. Are girls as selfish as boys? Are they as quarrelsome? Are they as hard to train?

2. Discuss the question of the modification of our original nature due to the various circumstances of life such as being an only child, or being a member of a family of boys or of girls only.

3. How general are the fundamental traits of human nature? Are some children much more stubborn than others? Are some more pliable and submissive, some kinder, as a matter of original nature, or are all such differences due to training and experience?

4. Make a list of the traits you would like your child to have when grown. Compare your list with those made by other parents. How much agreement is there?

CHAPTER II

CHILDREN'S BODIES

THE MIND DEPENDS UPON THE BODY

Few parents realize the importance of the body as a factor in mental growth. Many people think that the mind develops, in large measure, independently of the body. I have heard intelligent people say that they thought mind and body were inversely related—that strong minds were more likely to be found in weak bodies and weak minds in strong bodies. This is far from the truth. It has been proved by a study of school-children that those whose bodies are best nourished and developed have generally the best mental development. On the average, the brighter children are found among the taller and heavier children. Children of the better social classes are found to be better developed mentally and physically than children of the poorer classes. Children from one-room or two-room houses are not so well developed as those from larger homes. These facts do not indicate that large and heavy children, as such, are brighter than smaller and lighter ones, but that mental and physical growth

are closely related, at least in early life. After we are fully grown, there is not, as far as we know, any relation between size of body and degree of intelligence. But in early life, physical development is a good index of mental development.

Our mind is dependent upon our nervous system and sense organs. We do not know anything about mind in this world apart from body. What happens to the mind at death, science cannot say. What we may believe about it is a matter of faith. But certainly while we are alive and "in the flesh," our mind has a most intimate relation to our body, and a dependence upon it. Therefore a parent interested in the mental growth of his child must look most carefully after the child's bodily or physical growth and development. In many periods in the history of man, it has been customary to exalt the mind and despise the body. No sane person could now hold such a view, since we know of the intimate dependence which the mind has upon the body.

THE CHILD'S SLEEP

Is our child properly fed with the right kind of food and the right amount at the right time? Is he properly clothed at all seasons of the year? Does he have the proper kind and amount of physical exercise and at the right time? Is there work and play of sufficient variety for healthy growth? Does the child have sufficient sleep?

Such questions as these a parent should be constantly asking and attempting to answer. I have found that many children, particularly in the cities, do not have enough sleep. Parents often do not require young children to take a nap during the day because the children object, and at night the children are allowed to stay up as long as they wish. Older people in the home, rising early in the morning, waken the children before they have had enough sleep. And children of school age cannot be allowed to sleep late in the morning because they must get up in time to have their breakfast and get ready for school. Consequently they should be required to go to bed early in the evening. And children below school age should take a nap at some time during the day. Sometimes a child's health is impaired merely because of the want of sleep. I have known children to be taken to a physician for treatment when his only prescription would be "sufficient sleep." The amount of sleep needed varies with age and to some extent with individuals. Very young children should sleep as often and as long as they like. Children immediately preceding school age should sleep about twelve hours. Children seven to nine years old should have about eleven hours' sleep. Children from ten to thirteen years old should have about ten hours' sleep. Adolescents, children of high-school age, should have about nine hours' sleep. Some individuals may get along with somewhat less and some may need more. Every

one should have enough sleep to enable him to recover completely from the fatigue of the day. If a child is allowed to sleep until he naturally awakens, he will usually get enough sleep.

Parents are very likely to allow children of high school age to sit up late. Besides, these children are allowed to go to parties, dances and other social functions too often, and, as a result, their bodies do not get enough rest and sleep. When children go to bed late and must get up early to get to school on time, the result is insufficient sleep. This will often be indicated by nervousness and irritability.

The child's healthy growth is dependent upon every organ of the body—particularly upon the heart, lungs, liver, kidneys, digestive organs and sense-organs. If there is any indication whatever that the child is not in perfect health, he should be carefully examined by a physician.

CARING FOR THE TEETH

The teeth should have constant care, particularly during the period when the first set of teeth are coming out and the permanent teeth are coming in, and this is during the early school years. It is rare that a child does not have some trouble during this period. Children often need the advice and care of a dentist at this time. School-children should be examined by a dentist once or twice a year regularly, and oftener if necessary. Such services should

be paid for by the school-board. A free dental clinic for the schools would well repay a community for the money expended.

THE HYGIENE OF VISION

Of the sense-organs, the most important are those of sight and hearing. If a child cannot see and hear well, he suffers a great handicap. The amount of disadvantage is proportional to some extent to the degree of the defect. There is an amazing amount of ignorance and carelessness on the part of parents in the matter of sight and hearing. This is true even among well-educated people. A university professor once said to me that he thought all the talk about the necessity of wearing glasses was instigated by oculists for their own selfish interests.

The importance of early diagnosis of eye defects is well shown by the following incident related to me by the father of the boy mentioned: "When my oldest boy was five years old, a hard, round growth appeared on one eyelid. An oculist told me it was due to eye-strain. I did not believe it and consulted one of the best oculists in the country, who also told me that eye-strain was the cause. I had glasses fitted for the boy. The growth then disappeared and the child's eyes and vision became normal. The retinas regained their former sensitivity, whereas they had begun to degenerate before the glasses were worn."

Now the simple facts about vision are these: The eye is made on the principle of a camera. The mechanism of the eye brings light to a focus and forms images on the retina. Unless the curvature of the eye is perfect, the images will be imperfect. If the curvature is imperfect, it can be corrected by means of proper lenses or glasses which are worn in front of the eye. No eye is completely perfect in its curvature. If the amount of imperfection is sufficient to impair vision materially, then glasses should be worn. The importance of putting on glasses early, when they are first needed, is that the retina degenerates, loses sensitivity, if the image on it is not good. But there are also many other reasons why glasses should be worn early if needed. These are the various effects, direct and indirect, of eye-strain.

Eye defects are increased by the fact that we use our eyes so much for close work, and especially for close work by artificial light. That this point may be clear, we must explain the accommodation of the eye. People familiar with a camera know that when it is focused for a distant object, it will not give a good image of a near object. This is also true of the eye. The eye changes its focus by means of a double convex lens, the crystalline lens, which is just back of the pupil. When we read or look at a near object, the lens becomes more convex and gives us a focus. This change in the curvature of the lens is brought about by tiny muscles known as

ciliary muscles. In man's original state, before the time of civilization, the amount of accommodation of the eyes required was very little, for short periods at intervals during the day, but now the amount of accommodation required is great, many hours a day for some of us. The eye-strain resulting is great. This eye-strain seems to increase the amount of the defect, for there are more defects in the higher school grades than in the lower. Taking the schools as a whole, we find 30 to 40 per cent of the pupils with defective vision. One third or more of the children should wear glasses. Teachers should be qualified to determine whether a child is suffering from eye-strain. All children so suffering should be examined by an oculist, who alone should prescribe glasses. Children should not be sent to a jeweler or an optician to have glasses fitted. Only a physician who has specialized on the diseases and defects of the eye should be allowed to prescribe glasses. The duty of parents here is clear. They should take pains to find out about the vision of their children. If an oculist says a child should wear glasses, it is really criminal negligence for the parents not to provide them. If parents are unable to buy the glasses, then society should buy them.

An interesting case showing the results of eye-strain is the following: Once I was visiting in a home where there was a mother with three children. She must have been about thirty years old.

Her husband asked me to examine her vision. I did so and found her very near-sighted and astigmatic, having less than one-half normal vision. I advised that she consult an oculist. She did so and her vision was made perfect by proper glasses. Upon inquiry I found that her poor vision had much affected her life. She had not finished her high school course on account of poor vision and resulting eye-strain. Her near-sightedness had prevented her from recognizing people whom she would pass on the streets. Consequently she would not speak to these people when she met them, and her actions were, of course, misinterpreted and led finally to her being ill-treated by her acquaintances. Strained relations arose, and she seldom visited with her friends. This case illustrates what far-reaching effects on life and character may come from poor vision.

THE HYGIENE OF HEARING

Defective hearing is of as much consequence, perhaps, as is poor sight. There are only about half as many cases of defective hearing as of defective vision, but it is a greater bar to school progress than is poor vision. About one sixth of the children in school have poor hearing in one or both ears. Most cases are due to catarrh or other troubles of the nose and throat. A prominent authority says that 98 per cent of all cases of defective hearing are

due to such troubles. The infection reaches the middle ear through the Eustachian tube. The secretions and inflammation injure the delicate hearing organs. And after the injury is done it is not so easily remedied as is poor vision. When the organs of the ear are seriously affected, there is usually no remedy—the child must go through life with poor hearing. This fact makes it important that parents and teachers keep careful watch for troubles that have such grave consequences. When children have colds or coughs or show any symptoms of adenoids, they should be carefully examined by a competent physician. Parents should not wait for symptoms. Children should be regularly examined by experts whether there is any indication of trouble or not, for often there are serious troubles when neither parent nor child is aware of them. It is a common thing for a child to be deaf in both ears without any one's having suspected it. I have often discovered serious hearing defects as well as defects of sight in married men and women who did not know that they had any trouble. The better physicians of the country are coming to take the attitude that their work is prevention rather than cure; therefore, the careful examination of children by child-experts will not only save the children from permanent injuries and defects, but will be most economical financially. It is much cheaper to keep a child from being sick than to cure him of a serious illness.

PARENTS AND TEACHERS SHOULD BE ABLE TO RECOGNIZE DEFECTS

Parents and teachers should not depend entirely upon the physicians, but should be trained themselves to detect defects. Simple tests of hearing are easily made. Manuals are available that enable a teacher to make them very successfully. Delicate instruments make it possible to refine these tests. Certainly every school-system should have one or more of these instruments. Parents themselves can conduct tests and get some idea of the hearing ability of their children. The point is not that parents should undertake to take the place of physicians, but that they should be so trained as to know when their children need a physician.

Nothing can be of more significance for a young child than is healthy growth. We should not allow anything to interfere with a child's health.

FEEDING THE CHILD

Every mother of a child should be a diet expert. If any mother who reads these lines does not know all that is possible for her to learn about proper and necessary food for children, she should immediately begin a study of the subject. She should procure one or more of the books mentioned in the references, page 168, and start in by mastering it.

If possible she should put herself under the guidance of some competent teacher or some physician who is an authority on diet. There is much of fad and propaganda in this field. A mother should stick close to established fact and be guided by science and common sense.

FIGHTING DISEASE

Every mother should be familiar with the sane, conservative teaching of medical science. Parents should be guided by medical men in all matters pertaining to disease, and especially in the matter of dealing with contagious and infectious diseases. They should willingly and cheerfully follow the advice of physicians concerning vaccines, toxins and antitoxins. If all citizens would coöperate with the medical profession, disease could be almost banished from the earth.

CHILDREN'S HEIGHT AND WEIGHT

It is the custom in most cities to measure and weigh children. It is probable that harm often results from comparing a child with age and sex norms. Height and weight, and even relative height and weight, are hereditary characteristics just as hair-color is. One can be taller than the average or shorter than the average, or heavier or lighter than the average, and be perfectly normal and healthy.

It is perfectly natural for some family stocks to be tall and slender and for others to be short and heavy. As to whether a child is undernourished or overnourished a mother should secure the opinion of an expert. A medical child-specialist in most cases will be the one to consult.

TOPICS FOR DISCUSSION

1. Make a study of the amount of sleep which the children of different ages have in your community.
2. Should children be allowed to go to parties and dances at night?
3. Do you have good eyes? Have you had them tested? If you have children, have you determined whether they can see well and hear well? Have you determined whether their bodies are, in every way, strong and healthy?
4. Do you think it is criminal for parents to allow children to be handicapped throughout life because of some defect that might have been remedied or corrected?
5. What provisions are made in your community to insure that no child be handicapped by any defect that can be remedied?
6. Check up on your children as to (1) vision, (2) hearing, (3) teeth, (4) tonsils and adenoids, (5) heart, (6) proper diet and (7) amount of sleep.

CHAPTER III

THE CHILD'S INHERITANCE

For parents to discuss heredity is, to some extent, a profitless task, for after a child is born into the world, nothing can change the fact of his inheritance. The child has certain qualities or he does not have them; he may have these qualities in high or low degree; and that is all there is to it. The eyes are blue or gray or brown; the hair is red or light or dark; the child is heavy or light in weight, tall or short. Nothing, in ordinary circumstances, very materially affects these fundamental hereditary tendencies. The case of a particular child, who is already born, is settled as far as hereditary equipment is concerned. A board of heredity experts could not change what is already a fact. Our heredity come out of the past, and one cannot change the past.

Nevertheless there are several reasons why parents as well as teachers should know what modern science has learned about heredity. Although one cannot change what is already a fact, one can act differently in dealing with a child because of a clear understanding of the facts of his heredity. For ex-

ample, one might know that his family is predisposed to poor hearing. One could not change this fact, but one could take greater precautions in looking after the child and caring for him, and could have physicians attend to colds and catarrhal troubles which he might have in early life, thereby preventing infection of the middle ear which would lead to deafness.

Moreover, parents who understood the principles of heredity could use their influence in preventing undesirable matings.

Parents could also profit from a knowledge of their own children's hereditary equipment by using this knowledge in their training. They should try to find out just what their children's powers and capacities are and develop these, taking into account hereditary limitations.

It may be well to say here that parents often refer characteristics to heredity that are not hereditary at all, but are the result of environmental influences. However, we do inherit our nervous systems, and perhaps there is no other part of our bodies so variable. It is this nervous system which is the basis of all our acquirements.

The essential principle of heredity is the likeness of offspring to parents. And this principle applies not only to human beings but to all living forms, animals as well as plants. When one plants in his garden peas, beans, corn and parsnips, he knows pretty well the kinds of plants that will grow from

the various kinds of seed. We are also familiar with heredity in domestic animals. From horses, we raise horses; from cows, we raise cows; and from the eggs of chickens, we raise chickens. Not only are there these gross likenesses between parents and offspring, the young being of the same general stock as the parents, but the likeness extends to details. Not only do we raise horses from horses, but there are specific likenesses in the breeds. There are details of coloring, markings and size, and mental likenesses of temperament. This is especially noticeable in man. We resemble our parents not only in general but in particular—in small matters of detail, such as peculiar shape of ear and small differences in features, even in moles on the skin.

But we must admit at once that variability is as noticeable as uniformity. There are always differences among the children of the same family, and these differences are as important as the resemblances. In the same family some children have blue eyes and some brown; some may be tall and others short. Strangely enough, the same principle that explains likenesses explains also the differences. Parents hand down to their children not their own characteristics merely, but the characteristics of their ancestors, and not only those of the near ancestors, but of the remote ancestors as well. While we have only two parents, we have four grandparents and eight great-grandparents, each generation back making twice as many. So the number of per-

sons from whom we inherit our bodies and minds increases in geometrical proportion with each generation. Through our parents we inherit characteristics from our grandparents in the sixth generation back, sixty-four in number. Our great-great-grandparents in the tenth generation back would number 1,524. The tenth back might easily be no more than 200 years ago. Since the characteristics of these 1,524 people were different, at least in some respects, and since these characteristics enter into different combinations in the children, it is easily seen how and why the children must necessarily be different. Of that great army of grandparents, some were red-headed, some dark, some light, some tall, some short, some heavy, some light in weight, some long-headed, some short-headed, some with good minds and some with poor minds. From the motley array, we and our brothers and sisters have received our various characteristics.

A full explanation of the process of heredity, even a complete description, would be out of place here. The reader interested in a fuller treatment of the subject must consult some of the special scientific treatises on heredity. We shall undertake only a very general statement of Mendel's law.

According to this law our bodies are not inherited as wholes, but the inheritance is by bits or parts, or units as they are technically called. The student of heredity speaks of *unit* characters. In the production of a single organ, as the ear, a very

great number of unit characters must be involved.

According to the Mendelian conception, not only is our heredity a matter of units, but these units are transmitted pure. Individuals differ on account of the presence or absence of certain units and not because the units have been changed or modified.

The units do not ordinarily blend or fuse in the offspring. And even when the units—as color and size—do blend in hybrids, the original units of color or size as they existed in the parents are transmitted and reappear in the next generation.

Any individual is the result of the particular units of heredity that enter into his production. We may perhaps think of the whole human race as having a certain total number of unit characteristics, for mere illustration, let us say 100,000,000. Then in any one individual, this total number of possible characteristics will be only partially represented. Let us say, and again for illustration only, that an individual will have on the average about 1,000 less than the total number of unit characteristics. Not only does an individual have 1,000 less than the total possible number of units represented in the human race, but, since the number of combinations is practically infinite, it follows that each individual is likely to be different from every other. It is probable that no two human beings are alike. This principle of heredity, therefore, explains our differences as well as our resemblances. In fact, difference is as much to be expected as resemblance.

Each individual is like every other in certain general characteristics, but unlike every other in certain details.

But one may ask why the same father and mother do not transmit to each child in the family the same hereditary units. The answer is to be found in the germ-cells from which the various children develop. And this difference is the main principle of Mendelism. If two parents differ with respect to some characteristic, one having it, let us say, and the other not, then this characteristic will be present in one half of the germ-cells of the children and absent from the other half. Or, in other words, the germ-cells from which individuals grow are different in the same person, one cell transmitting characteristics which others do not. And this is why children are always different. Although they have the same father and mother, the children really have a different ancestry. It is common to say that a person "takes after" a certain relative, such as an uncle. This is a popular statement of a scientific fact. The fact is this: the germ-cell that developed into an uncle may be more closely akin to or like the germ that develops into the nephew than was the germ-cell that developed into the father, the result being that a child may be more like his uncle than like his father.

Brothers and sisters are likely to be more alike than children that are not brothers and sisters because the germ-cells of the same individual will

usually have more characteristics in common than will be the case with the germ-cells of different people. But this is merely a matter of probability, and in some cases cousins are more alike than brothers and sisters.

For a simple illustration of heredity, let us take eye-color. If the father is gray-eyed and comes from a long line of gray-eyed ancestors, and the mother is brown-eyed and comes similarly from a long line of brown-eyed ancestors, that is to say, each is pure stock with reference to eye-color, then all of the children will have brown eyes. However, these children transmit brown eyes and gray eyes in equal proportion. And if these children should marry hybrids similar to themselves, it is a simple problem in arithmetic to determine the proportion of brown eyes and gray eyes in the offspring. One fourth of the children will be pure gray-eyed, one fourth pure brown-eyed, and one half, brown-eyed hybrids. Briefly, as far as looks go, one fourth of the children are gray-eyed and the other three fourths brown-eyed, because the pure brown eyes and the hybrid brown eyes are not distinguishable from one another.

If brown is fertilized by brown, all the children will be brown-eyed. If gray is fertilized by gray, all the children will have gray eyes. If brown is fertilized by gray, the children will be brown-eyed but will transmit brown and gray in equal proportion. This case illustrates the matter of dominance

and recessiveness. When two individuals, unlike with reference to a certain characteristic, are crossed, the offspring usually show the characteristic of one of the parents only. This characteristic is said to be dominant over the other, which is said to be recessive. In the case above, brown would be called dominant eye-color and gray recessive.

The interesting thing in all this is the seeming permanence of the unit characters. One can cross and mix them in all sorts of ways, but this does not destroy them. Individuals differ in the particular combination of characters which they have. Stocks and breeds can be improved by securing desirable combinations of characteristics and absence of undesirable combinations of characteristics. Each of us, perhaps, lacks some characteristics which our neighbor has. If the characters which we lack are of social importance, that is to say, of importance in getting on and holding our own in the kind of world in which we live, we are said to be feeble-minded.

EUGENICS

Much has been written recently on the subject of race-improvement. But people do not generally have a clear idea of its possibilities and its methods. The notion is quite general that eugenics is a matter of health and food, a matter of requiring health certificates from people about to marry, and of

raising babies under proper hygienic conditions. Now it is very doubtful that health certificates and the hygienic raising of babies would ever improve the human stock. A baby raised under the most improved hygienic conditions will, of course, be a better individual than would be the case if he were raised under poorer conditions, but it is very doubtful that the offspring of such a person will be any better stock because of his parent's scientific rearing. A well-fed pig is a pig still, and its offspring will be pigs. If a farmer has some hogs that are "scrub" stock and some that are good stock, he does not improve the breed of his hogs by good feeding of the scrubs, but *by breeding only from the good stock.* He must not breed from the poor stock. Precisely the same thing is true with the human race. It too is improved by breeding only from the good stock, and by the elimination of the poor stock. Natural selection has operated to improve stocks because of the fact that individuals possessing characteristics that did not enable them to get on well in the world were not so likely to leave offspring as those possessing characteristics that did enable them to get on well. The only way to get rid of undesirable characteristics permanently is to breed only from individuals that do not possess the undesirable characteristics. One cannot determine by the looks of an animal or plant what characteristics it will transmit; this depends upon the ancestors of the individual.

In the light of these facts, it is doubtful that any legal measure can materially affect the stock of the human race, except in the case of the defective and plainly feeble-minded. We know that if a person is deaf through inherited defect, there is certain probability of deafness appearing in the offspring. This probability is increased if the person marries some one having the same hereditary defect. If such a person marries a relative, he will thereby increase the probability of deaf children. This fact is the only legitimate biological argument against intermarriage. Of course the rule works both ways. If relatives marry, they increase the probability of transmitting to the children their good characteristics. On the whole, society would have nothing to lose but much to gain by forbidding the marriage of people who are deaf through hereditary defect. This principle is probably true with regard to any characteristic. A person possessing serious defect as a matter of heredity should not marry. Of course such a statement is based on the assumption that we wish to improve the human stock.

The expert tells us that about two thirds of feeble-minded people are such because of heredity. Furthermore, recent studies make it seem that feeble-mindedness is transmitted in accordance with the Mendelian ratio, and is recessive. If a feeble-minded person marries a feeble-minded person, it appears that all the children will be feeble-minded. If such a person marries a normal person, with no feeble-

mindedness in his stock, none of the children will be feeble-minded, but they will *transmit* feeble-mindedness. There would be no feeble-mindedness in the first generation, but it would be transmitted to appear in later generations. If such children, when grown, marry the offspring of a feeble-minded person mated with a normal person, one fourth of the children will be feeble-minded. In any particular family this need not be the case. The ratio holds true only if we take into account the offspring of a great many such matings. Society would therefore be warranted in forbidding the union of feeble-minded people with feeble-minded mates, or with normal mates either.

CHILD-TRAINING AND HEREDITY

As already indicated, parents cannot change their children's inheritance, but there is a certain attitude they can take which will very materially affect their children's future.

It is very common for parents, and more particularly for teachers, to say that "such and such a child is deficient and there is no use to bother with him." Now the problem of educating one child is precisely the same as the problem of educating every other child, in one particular. In each and every case we should take what is there and do the very best we can with it. Since the inherited equipment of one child is, in some measure, dif-

ferent from that of every other child, both the kind of education and the method of education should be to some extent different in every case. I mean by this, that what he is to study and the way he should study it should be somewhat different for each individual. Some children learn fast, some slowly; some have gifts in one direction, some in another; some are influenced by one kind of incentive, others by a different kind. Therefore, although certain aspects of education may apply to all children, still the training of each child is in a measure different from that of others, and therefore unique.

Each child should be carefully studied by parents, teachers, psychologists and physicians. The problems in the training of a child should be met as they arise and solved in the light of all the knowledge obtainable concerning the child.

One of our greatest mistakes in education arises from our tendency to treat all children in the same way, and to have all of them study the same things. We particularly lay stress on "book-learning." Now, there are many things to learn beside what is contained in books. The world of action, the world of doing, is in large measure independent of the world of books. Almost daily children are brought to my attention who are poor at "book-learning" but who succeed in other types of learning. As this is being written I am studying the case of an eleven-year-old boy who is failing in his school studies but is captain of his baseball team. He evidently has

qualities of leadership which are of great importance in this world. My studies of the boy indicate that he is good in muscular control and coördination, and, although he is a slow learner, he *can* learn to operate complicated machines and *likes* to do it.

I do not wish to minimize the importance of the literary type of education, but I do wish to say that many children who are not interested in such an education often can become interested in other types of education and can succeed in them. We must do the best we can for each child, and give him an education that is appropriate to his needs and his equipment.

TOPICS FOR DISCUSSION

1. Make a study of mental and physical heredity in your family.
2. Collect instances in your community that show the transmission of defects from parents to offspring.
3. In the final outcome of a person's life, how much is due to heredity and how much to environment?

CHAPTER IV

SOME INBORN TRAITS

The purpose of this chapter is to discuss the nature of the child. What kind of beings are the children which education seeks to train? What kind of material is it upon which we bring to bear all the forces of the environment? In a word, what is a child like apart from his training?

It used to be customary to discuss these questions under the head of *instincts,* but in recent years the use of this term has been criticized. It will therefore suit our purpose better to use such a term as *inborn traits* or *inborn characteristics.*

THE CHILD'S FEARS

First of all, let us study the characteristics connected with the emotion of fear. Throughout the long past of the race, man lived in a constant state of danger from wild animals, just as is true now of most birds, rabbits and other comparatively helpless animals. As a result of this constant danger, natural selection developed in man certain fear-responses, which in his original condition must have

helped him to escape danger. Among these fear-responses are certain modifications of circulation and breathing and the contraction of hair-muscles. In our modern life there is little danger from the things that used to harm us. Nevertheless, we have the same kind of body, the same kind of nervous system that man had in the long ago, when he lived in the woods. And in certain kinds of situations, the emotions of fear and the fear-responses are called forth as they were in primitive times when man lived in constant danger. It may be possible for a child to be reared with such unusual care that these fear-responses will never be called forth. I have never known such cases. It practically always happens that, because of our ignorance or carelessness, the child is thrown into a situation that calls forth fear. I have found that certain types of things, certain typical situations, call forth fear in all children at certain ages. Examples of such things and situations are: darkness, large animals close by, reptiles, loud sounds and sudden sounds. The fear-responses do not all come in the first years. While there are certain fears in the earlier years, at about the age of four or five fear becomes very prominent in the life of a child. The point is that the nervous mechanisms that underlie fear come to functional maturity at a fairly definite time in life. Earlier than this time, fear will not be shown. James, in his *Principles of Psychology,* relates the following fact which I have several times verified: A young child

in his first year will take a toad and put it into his mouth, while a year or two later he cannot be induced to touch a toad. And this fear need not depend upon unpleasant experience with a toad, for the child need not have seen one in the interval. To what extent the development of fear is independent of experience is a problem not yet wholly solved and one very difficult of solution. The fact is that in practically every child the fear-responses do develop.

The essential facts concerning fear and their bearing on the problem of rearing children are very clear. Two possibilities are open to parents: they can allow the fears to be accentuated, developed and perpetuated in the individual's life; or, by great care and watchfulness, they can reduce fears to a minimum. In the fourth and fifth years, as mentioned above, and in the years immediately following, fears develop. And it is in this period that we should use the greatest care to quiet and soothe the child. We should eliminate as far as possible the occasions and situations that call forth fear. But in many homes, the child's fears are played upon, and are even used as a means of controlling him. Often older children, for their own amusement, habitually frighten younger brothers and sisters, thereby fixing their fears. People do not sufficiently realize how much they may affect the life of a young person by arousing fears. When I was four or five years old, an older brother read to me a

terrible story about a madman awakening in a room where a woman was asleep. The man had been asleep under the bed, and in the middle of the night he awoke and crawled out with a long dagger in his hand, and tried to kill the woman. The story was illustrated with a picture of the terrible scene. For twenty years or more following, often when I went to bed, memory of the story would throw me into a state of fear. Many a time I would get up and see if any one were under the bed.

For several years, I have questioned the students in my classes in regard to their fear-experiences. I have found that a large number of them have had experiences similar to mine. I therefore conclude that the ignorance and thoughtlessness of parents and elders are the cause of developing and perpetuating the fears of children.

From the age of nine or ten to twelve or thirteen is another important fear-period. Children of this age read newspapers and magazines, often reading about murders and other terrible crimes. The matter of human death is brought clearly to consciousness. When children of this age go to bed, they often think of death, perhaps of the possibility of their parents' death, and the thought throws them into a state of terror. They cannot go to sleep. Often they are ashamed to speak of these fears, and night after night the fear-experiences may be repeated. Parents, by sympathetic watchfulness, should discover such situations, and before putting the chil-

dren to bed should read to them or tell them something quieting, and should put them to bed in a lighted room, even sometimes lying down with them for a little while.

Often it happens that a person's whole life is made miserable because of fear of storms, thunder, lightning or wind. Parents can, by being calm and undisturbed during storms, allay the fears of their children and prevent such lifelong fear. I have succeeded in interesting my children in thunder and lightning as natural phenomena and they are not now afraid of such things.

Fear is an old heritage of man. The race was nurtured in the cradle of fear in the primeval woods. The child is still full of the possibilities of fear, and whether these possibilities are realized depends upon his experiences and also to a large extent upon the care and wisdom of parents. The main reliance of the older pedagogue as well as of many parents was the use of fear as an incentive to do right. Perhaps no one can entirely dispense with the use of fear in rearing children, but it is certainly one of the least worthy of motives and incentives, and we should never feel that our work of moral training is done until we have supplanted fear by higher motives. In the earlier years of a child's life most of us will have to use physical pain as a punishment for wrong-doing. It is rare, however, that corporal punishment will have to be used by a wise parent after the child is ten years old. A sensitive

person revolts at the idea of whipping a child, but some one has well remarked that the physical pain which we cause by whipping is nothing compared to the punishment which nature has in store for one who has not been trained to obedience and law when young. And if whipping is necessary for most of us in order to accomplish this civilizing transformation, then let us use it. But in general, the earlier we use such punishment the more good it does, and we should dispense with it as soon as possible.

The fears of punishment for wrong-doing are quite a different matter, anyway, from the vague fears of harm from ill-defined sources.

FIGHTING AND ANGER

Fighting is, perhaps, as old as fear. From the very first, man has been in danger of losing his life. The nurture that we received in the cradle of fear taught us also to fight. One of the oldest aspects of our nature is therefore this belligerent tendency. Related to fighting is the emotion of anger. When we are angry we want to fight. "Hates any man the thing he would not kill?" is the exclamation of Shakespeare, who had a good understanding of human nature. Fundamentally, fighting is an attempt to save one's life by killing or injuring one's adversary. We become angry when attacked—and by "attacked" I mean any interference with our person, our possessions, our be-

liefs, our family or anything that is ours. Any one of us can be made angry, can be put into a fighting state of mind, provided we are attacked in our particular "anger zone." We will fight to protect our person or to defend our beliefs or the good name of our family.

As illustrating the fact that civilization is only a veneer over the original, inborn selfish and fighting nature, I may give two instances which were related to me by a friend, the father of the boy concerned, whom we shall call Johnny Smith. Johnny was in his first year at school. On the way home one day he had some trouble with his neighbor, Jimmy Jones. Mr. Jones, father of Jimmy, got much excited over the matter, and every detail of the incident became exaggerated in his mind. As a result, he said many ugly things to Mr. Smith. Now, Mr. Jones is a university professor of national reputation and ordinarily controls himself, but on this occasion he became the primitive savage, fighting for his offspring. He was doubtless afterward much ashamed of his performance.

The other instance is similar. One evening as it grew dark, Johnny with a neighbor boy was throwing pebbles at a target. The pebbles went farther than expected, flying across the street and almost hitting a man who was sitting on his porch. The man was much excited and thought the pebbles (magnified in his mind to rocks) were thrown maliciously. He became angry and ran across the street

in a belligerent mood, a typical primitive savage defending his wigwam and family. The fact is, the tiger is so near the surface that a slight scratch goes through and rouses him. Instances similar to these are seen almost every day.

As we grow into maturity, we need to acquire a little common sense, as well as a sense of humor. We must learn to see events in perspective. The thing that to-night seems to be a matter of life and death to-morrow seems small and insignificant. We should acquire the habit of keeping our mouths shut and our hands in our pockets when angered. Acquiring such a habit should be part of the training of children.

It is evident that fighting is one of the most fundamental aspects of our nature. Children are always quarreling, always contending. Their selfishness is the most prominent aspect of their lives. From the age when they begin to play with one another till about the age of ten or twelve, their selfish contentions present one of the biggest problems in their management. To humanize and civilize a child takes about the first ten years of his life, and demands the greatest care, persistence and patience on the part of his parents.

It is impossible to lay down rules for dealing with the fighting instincts and tendencies—rules that will be universally valid. This impossibility is because of the great variability of circumstances, situations and conditions. Part of the procedure

should be punishment. One of the best punishments is this: when children become angry with one another, separate them and keep them separated till they can play together in peace. If children learn that quarreling and fighting mean the end of play for a time, and for an increasingly longer time when anger is repeated, they gradually learn to exercise some control over their anger or at least over the expression of it. In addition to this kind of punishment, we can point out to the child as he grows older that quarreling, fighting and selfishness always bring unhappiness.

One great trouble in our dealing with the fights and quarrels of children is the different training received by different children of the same community. It is not right for one boy to be taught not to fight when other boys of the community fight and abuse him. Until we can have neighborhood agreement and unity in the matter of dealing with children, we must allow a child to fight in emergencies. Some writers believe a child can be ruined by being absolutely forbidden to fight. This may be true of one that is continually insulted and abused and not allowed to retaliate. But if we could have unity and uniformity in our training of children, and if they were all taught not to fight, there is no evidence that they would suffer in the least for lack of experience in physical combat. On the contrary, there is every reason to believe that they would grow up to be the finest kind of men and women. I cannot

believe that a person is any better off for fighting when there is no need to fight. The adults of a neighborhood ought to get together and establish some uniformity in dealing with the children of the community. And one of the uniformities should be teaching the children to control their anger. Children should be taught not to be so quick to resent insults, but to be more forgiving. My experience with public-school children and with my own children has convinced me that parents are, to a large extent, responsible for the trouble that children have with one another. The pride, jealousy, selfishness and envy of parents become the legacy of the children. Children are quick to reflect the attitude of their parents. This aspect of child-life certainly needs no encouragement, for when children come together to play, each claims to be taller, older or richer than the others. Every point of real or seeming superiority is seized upon and made the most of. Instead of fostering this contention, parents should discourage it. It cannot be fully squelched without killing the individual, but age and persistent training bring a measurable amount of restraint.

There can be no doubt that the teaching of Jesus in regard to non-resistance is sound. Perhaps no one thing would bring more joy and happiness into the world than would a substitution of sympathy and coöperation for selfishness and fighting. "Man's inhumanity to man makes countless thousands

mourn'' was the remark of Burns, and Burns, like Shakespeare, had a pretty clear understanding of human nature.

We need not entirely kill the fighting spirit. It is the original, physical, brutish manifestations of it that should be subdued. There are plenty of things to fight in this world besides our neighbor, and there are plenty of ways to fight besides with a club. The energy and determination that are put into fighting can be directed into other channels. When a child starts to school, the fighting tendency is a strong aspect of his nature, and teachers are likely to make too much of it. The child is called upon to do a thing in a way that will surpass some one else. As a result, the fighting tendency is encouraged instead of discouraged. Competition has its legitimate use, but it should not be the main motive used in school. The child should not always be thinking of excelling or surpassing his neighbor. Rather, the child needs training in the direction of helping his neighbor and in surpassing his own past records rather than his fellow-pupils.

THE CHILD, A WANDERER

Man is not now and perhaps never was a static creature. He is curious; he wants to go; he wants to see. We should not be surprised, therefore, that children, as soon as they are old enough to walk and run well, begin to run away and for a few

years give their parents much trouble on this account. Now, this running-away from home without permission should be stopped just as all other undesirable tendencies are subdued. But the desire of the child to see and explore the world should be satisfied. Trips and excursions should be almost daily occurrences. Not only do the exploring trips promote health and growth but they are the source of much information about the world. A large part of the early education of the child consists in getting acquainted with the world he lives in. Nature has given him a tendency, a desire, that may well form the basis of this aspect of education. What pleases a child more than a trip to the woods, or a river, or a mountain? What brings more health, more development or more information?

Truancies from school and runnings-away from home are usually due to the fact that the home life or the school life does not satisfy the child's nature. This is particularly the case with school-boys of ten or twelve to eighteen. The formal, routine, abstract work of the school, having little relation to a real world of things, does not satisfy the boy. He wants more action, he wants to do things that require manual skill and manipulation, inventiveness and constructiveness. The school as well as the home should make demands upon this aspect of child-nature.

It would seem to be best, then, to satisfy in legitimate ways the child's inherited, instinctive desire

to roam and wander, utilizing these tendencies in his training and education.

Children do not often run away from the right kind of home or the right kind of school. When a child runs away from either, this indicates that something is wrong. It may be the home, the school or the child. Some homes and some schools are such that it is difficult to keep any kind of child in them. On the other hand, some children are so far from the normal that it is difficult to keep them in any kind of home or school. For example, a dull child who cannot learn easily will not like the ordinary kind of school, but he will like a school that has more physical activity in its program.

THE CHILD, A COLLECTOR

Collecting tendencies are no more than the seizing and carrying-away of whatever attracts attention. Very early in the life of the child, he reaches for and grasps whatever attracts his attention. When a baby sees a bright, shiny or highly colored object, he must seize and manipulate it, putting it in his mouth, pounding it, and, if possible, tearing it. This tendency is probably the remnant of a genuine instinct of primitive man, and, like the migratory tendencies and many other instinctive aspects of man's nature, it can be used to advantage. The child can be encouraged to collect specimens in such a way that it will be a great help in his edu-

cation. Collections can be made of rocks, soils, leaves, woods, flowers, seeds and insects. In fact, collecting can be of service in nearly every school study. The child can make collections for his home and school. The school collections should form the school museum, which ought to represent the life and surroundings of the community. The main good to the child comes from making the collections, but the collections themselves are of value to him also. The value of collections to the school I have set forth elsewhere as follows:* "Education could profit greatly by making large demands upon the collecting instinct. It seems clear that in early childhood is the time to send children forth to the fields and woods, to study what they find there and to make collections. The children can form naturalists' clubs for the purpose of studying the natural environment. Such study should embrace rocks, soils, leaves, flowers, fruits and specimens of the wood of the various trees. Birds and insects can be studied and collections made of each species. The work of such a club would have a twofold value. (1) The study and collecting acquaint the child with his natural environment, and in doing it, afford a sphere for the activity of many aspects of his nature. It would take him out-of-doors and give an opportunity for exploring every nook and corner of the natural environment. The collecting can often be done in such a way as to appeal to the group in-

* Outlines of Educational Psychology, p. 84 ff.

stincts. For instance, the club could hold meetings for exhibiting and studying the specimens, the actual collecting might be done by the children in groups. (2) The specimens collected should be put into the school museum. The aim of this museum should be to represent completely the local environment—the natural and physical as well as the industrial, civil and social environments. The museum should be completely illustrative of the natural, physical and social aspects of the child's surroundings. It would therefore be educative in its making, and when it is made it would have immense value to the community, not only for the children but for the whole people. In this museum should be found the minerals, rocks, soils—particularly those economically important—birds, insects and all other wild animals of the locality. If proper appeal is made to the natural desire of the children to make collections, this instinct would soon be made of service in producing a very valuable collection. The school museum in which they are placed, should also include other classes of specimens. There should be specimens showing industrial evolution, the stages in the manufacture of the raw material produced in the locality, specimens of local historical interest, pictures, documents, books. There should be a separate room for this material. The museum and workshop should be the most important part of the school building. In rural communities, perhaps in all communities, the school building

should be the center of interest and activity for all the community. When we add to the museum a library, not only for the children, but for the grown people as well, we have a pretty good idea of what ought to be in a school house. The school should stand for the interests of the community and should represent them. It is possible to make it of such a nature that parents would go there nearly as often as do the children. The school should be for the instruction of all the people of the community. It should be the experiment station, the library, the debating club, the art gallery for the whole community and should crystallize and unify the life of the community."

Not only can collecting be utilized to the benefit of the school, but it can also be used at home. Through suggestions from parents children may be encouraged to carry on, in their amateurish way of course, investigations and studies in many and various fields, the collecting being merely a part or adjunct of a much larger aim. The boy or girl may become a little naturalist, studying leaves, flowers, fruit, seeds, in the field of botany; or studying any aspect of animal life in the field of zoölogy. Geography and geology offer many opportunities which can interest boys and girls. And in all these fields collecting specimens can be an important part.

The point is that by providing for boys and girls opportunities for exploring and for collecting we are making use of native, inborn traits and desires

that prove to be an important means of education. These early experiences often prove to be the beginning of the training of a great and useful scientist.

THE CHILD AND IMITATION

One of the strongest tendencies which children have is to do as they see others doing, and this tendency is one of the most important factors in education. I recall a bright, sunny day in summer when I sat on my front porch and watched two small sons, aged three and five, play on the lawn. The older boy got down on his hands and knees and walked like a dog and the younger child immediately did likewise. Soon, the older child transformed himself into a horse; so also did the younger. And so the play continued, the younger child imitating closely the acts of the older. I have watched these two boys since first they began to play together, as I had also watched two older sons previously. I have been much impressed by the part which imitation plays in their lives. When a child has an idea of an act, he immediately tries to carry the idea into execution; the action follows the idea or suggestion. Imitation is merely an act suggested by the act of another person. One may ask where the older child gets the idea of the act. He sometimes gets it from memory. He was earlier a great imitator himself, and all children in a family are reared in the same social environment. As a child grows older, his

experiences come back in memory and he thinks of multitudes of things to do. But the younger child is more likely to do the things that are suggested by the persons and things in the immediate surroundings.

Children do not imitate one another only; they imitate older people and lower animals, even inanimate things, such as machines and engines. All day long the child goes about doing whatever comes into his mind to do. Most of the suggestions to action come from the social environment, from parents and other grown people as well as from other children. A careful comparison of imitation with all other factors of education leads one to the conclusion that it is one of the most important of all. It is the means through which the child gets his language, manners and customs, beliefs, prejudices and superstitions. Much of the work of life is learned by watching and imitating the acts of others. We can seldom teach a person how to do a thing by *telling* him, we have to *show* him. With children, the showing is of even more importance than it is with adults.

It is really humorous to notice into what great detail imitation goes. Not only do all my neighbor's children speak English, but they speak it as their parents do. As far off as I can hear these children talk, I know whose children they are, by the peculiarities of speech that are like those of the parents. Moreover, these children usually walk like one or

the other of the parents. My neighbor across the street takes long strides; so does his son. And on every hand I see children taking on the specific actions of their parents. My neighbor happened to hear his son swear and punished him for it. When he asked the son where he learned such language, the son replied that he learned it from the father. Much to the father's chagrin, this was the truth. This taking on by children of the actions, manners, customs and beliefs of elders, is known as *social heredity,* and it is about as sure and definite as natural heredity. That a child will use the same language as his parents is almost as certain as that he will resemble his parents physically.

One can get a good idea of the significance of imitation by considering children on the farm. The boy goes about with his father seeing him do all manner of things, feeding stock, harnessing horses, plowing and using the various kinds of farm machinery. The son sees how these things are done and does them as the father does them; so also, the daughter in the house. She sees her mother do all the work about the house and learns to do it in like manner.

The immense amount of training which children can receive is possible largely because of the native tendency to do what they see others doing. In the home and in the school the child quickly acquires a most complex adjustment by copying others. Of course, this imitative tendency makes us all to some

extent alike and this has its bad side, but we must be very much alike if we are to live together. A certain amount of uniformity is necessary. The child also has by nature individualistic tendencies. These lead him to experiment, to question the established order of things. The wise parent and the wise teacher make proper use of both aspects of the child's nature. If either aspect is emphasized at the expense of the other, the child is, to some extent, ruined. One must not completely copy the acts of others, neither must one completely reject them. In certain aspects of life we can afford to copy the acts of others; in others, we can show some originality. We must dress, in general, as others do, but we can show some originality in detail. The same rule holds good in most lines of action. Most of us have not, perhaps, reflected upon the tremendous pressure of the social ideal, public opinion. It is the whip which makes us all conform, and our nature is such that we respond to its lashes. The child is born into a social world with its manners and customs, its ideals and prejudices. These may not be the best possible, but they suffice. The child, owing to his imitative nature, quickly takes on the ways he finds and thereby becomes adjusted. The rare individual, the genius, questions, asking whether there are better ways. He may venture to try out the new ways and persuade his fellows that they are better. This makes progress possible, but it is slow. On the whole it is better that it is slow; it is better that

we accept the established order. If we are to live in society, it is well for us that imitation is one of the strongest tendencies of human nature.

Dramatization is an aspect of imitation. The schools, and to some extent the home, should make much use of it. It is a means of coming closer to the heart of things. The necessity of action makes one arrive at a fuller comprehension and understanding. When one acts as another does, one comes nearer to feeling as the other person feels. For example, when children undertake to dramatize Longfellow's *Miles Standish,* they come to a much fuller understanding of the poem. The same is usually true of any piece of literature. In history and geography also dramatization has a place. The manners and customs of peoples, ancient or modern, can be more fully understood and appreciated if the children dramatize them. Until one has done a thing, he only half knows it. On every hand in education, the child should be called upon to *do.* Fortunately, nature has equipped the child with a desire, a tendency, to imitate and to dramatize. We have only to foster it instead of killing it. The signficance of imitation in moral training is indicated in a later chapter.

Few parents realize how great are the opportunities for dramatization in the home, nor what good would come of it. The fairy stories, folk-stories, legends and traditions that are presented to children are rich in possibilities of dramatic represen-

tation. Miss Dopp's books *The Tree Dwellers* and *Early Cave Men,* Mother Goose stories, the stories in *Play Days* and many historical and biographical stories afford good material for dramatization. In dramatizing these and other stories, the child's mechanical ingenuity will be called into play to devise things called for in the story. This dramatization of stories makes them more real and vivid than they would otherwise be, besides being a source of great fun.

There is, however, another aspect of imitation which we must discuss here. If children have such a strong tendency to copy every aspect of their environment, then what there is in their surroundings to copy becomes of great importance. From the environment children get their ideals, not only their ideals of conduct but their intellectual ideals—*all* their ideals. A child is to acquire knowledge *about* the world and skill in doing his work *in* this world, but quite as important as the knowledge and the skill are the *ideals of work and of life* which he acquires. In addition to having accurate knowledge and a high degree of skill, he must also have a desire to live in accordance with his knowledge and to work up to the possibilities of his skill. Therefore in the home and in the school much care should be taken to supply the proper model, the right influences. These models are in four distinct fields—literature, history, companions and work.

In literature and biography there is great oppor-

tunity for supplying ideals. We ought to make it possible for every child to have the best magazines and books to read. Before a child can read, the parents should read much to him. If I may judge by my own experience, I should say that biography and the history of our country should form a large part of a boy's reading through the period of youth, particularly the lives of those men that show the worth of work, perseverance, honesty and truth. In the list come the lives of many of our statesmen, authors, soldiers and inventors and others in the industrial world.

In literature proper, parents and teachers should read with children the world's great books from the time of Homer down to the present. At different ages young people are influenced by different books. A friend of mine tells me that in early adolescence he was much influenced by the life of a great missionary, in which there was a tremendous amount of struggle and adventure, and in which high moral ideals were prominent. Literature of this type, I think, appeals to all people at the same period of life. Another reports that in later adolescence he was influenced by Emerson's essays, and somewhat later by his poetry. Emerson's emphasis upon self-reliance and individual freedom can be made a very potent factor at about the age of eighteen to twenty. But I need not go into details. Each parent and each teacher must use what seems best to meet the needs of the children under his direction. But certainly

the great thoughts of the world's greatest men should be brought to bear upon the lives of young people.

The epics, lyrics, tragedies and essays of all time are available. Why not use them? But how little we read! Throughout the child's school life we take much of his time in teaching him to read, but somehow we fail to teach the *love of reading and of good literature*. I may be wrong, but I doubt that one out of ten adults reads any serious literature. I think the schools are largely at fault. If we would leave Latin and foreign languages alone, we would have plenty of time to read with the pupils, in English, all the greatest literature of all time. Of course we could not (and should not) waste any time on philology and other mechanisms of detail. But the fault is not wholly that of the schools. Around the family fireside in early childhood, the child should get a love for real literature.

Little need be said about history as a source of ideals, for what we have said about general literature applies here. If history is read and studied as the record of the deeds of men, it will be found a rich source of ideals.

Closest of all to the child as a source of ideals are real people of the present. Most important of all are his father and mother. Their every act and word influence the child. Every father and mother should think of this and should daily take thought on the question: Is my life before my children as

good as I can make it? But often a teacher or some one else outside the family has a great influence upon the life of a young person. Next to the parent, the teacher has the greatest opportunity. All over the country, many a youth is profoundly influenced for the rest of his life by a teacher. The teacher's influence is probably greatest in adolescence. Thankful should be every boy and girl who has, during adolescence, at least one real man or woman for a teacher. By questioning the students in my classes I have learned that many men and women have never in their lives had a teacher that left any definite impression or ideals. Great is the pity. Boards that employ teachers should take much greater pains to find out what kind of men and women the applicants are and what will be their influence upon young people, than they do to find out what these teachers know. Scholarship is an important but not the most important qualification of a teacher. His most important qualification is his ability to impart the right ideals to young people.

The child's playmates are also important. From them he often learns many bad habits and low ideals. But it is by no means always the children of the well-to-do that are most suitable playmates and companions. Often the children of the poor are much the better.

I name work as a separate source of ideals because of the importance of high ideals of workmanship. The child will get his ideal of quality of

work and perseverance in work largely from the immediate work-environment. Of course ideals of good workmanship must be impressed by parents and teachers, but the child must see good work done and be led to see that only good work pays.

The most important work-ideals are thoroughness, perseverance and responsibility. A child must be taught not to slight his work, to do each detail properly. He must know the value of doing a thing well. He must be taught never to allow himself to do work in a poor manner. He must learn what it is worth to have a reputation for doing work well. The child must be taught to persevere. Although it hurts, although he may be tired, yet he must persevere. He must be taught a sort of Spartan-like glory in sticking to a thing whatever may happen. This perseverance must become a life ideal. This is what Jordan has in mind when he says "Beware, young man, lest anything turn you aside from your career." Persistence and perseverance are among the most valuable fundamental traits of character in human nature. I know many young people whose lives will amount to nothing because they have never been taught perseverance. They cannot get an aim before them and stick to it through thick and thin. Perseverance in work and persistence in an ideal are the things that count in this world. They are the results of training in childhood and youth. A child must be trained to be reliable and trustworthy. He must learn that people depend upon him

and that he must not disappoint them. This attitude can come only through careful training and experience.

TOPICS FOR DISCUSSION

1. How prominent were fear-experiences in your early life?
2. What do you learn of practical importance in training children from a study of the fears of your childhood?
3. To what extent should parents use fear in the training of children?
4. Work out a community plan for the control of fighting and quarreling among children.
5. Fighting and competition have always been leading factors in the life of man. How far is it possible to change this situation?
6. Does a child more readily imitate the bad or the good that it sees?
7. Would it not be a profitable thing for parent-teacher associations to consider the question of the ideals of children?
8. Do you as a parent plan the actions of your life with a view to setting a fitting example for your children?
9. Is it a safe thing to bring before children ideals that ought not to be followed?

CHAPTER V

THE CHILD'S PLAY

Imitation and play are Nature's great teachers. It is a question which plays the greater part in our education. Fortunately, we do not have to decide. And indeed there is not much difference between them; they are much the same. Play is pleasurable activity; its end is in itself; it is its own excuse for being. Imitation, as we have seen, is doing what we see others doing because we get fun out of it. In the case of children, imitation may very well be considered a form of play.

PLAY AS PHYSICAL ACTIVITY

There are several different aspects of play which we shall consider separately. Play may be considered as having its beginning in the muscular responses to stimulation in early infancy—waving of hands and kicking of feet. Perhaps every sensory stimulus goes over into muscular activity of some kind. As soon as the child can creep about, and especially when he can walk, the stimulation is enormously increased. To every sight and sound and

touch the child gives some sort of response. Stimulation and response constitute the child's life. The point here is to consider the importance of this muscular response. *It is the very basis of development.* Constantly the child's world beats upon his every sense—sight, hearing, taste, smell and touch. To this varied and constant stimulation the child instantly and constantly responds. The muscles thereby get exercise which is necessary for growth and development. Coördination is acquired, and the perfect adaptation of response to stimulus is established. It is doubtful that a child could grow and develop without physical activity.

Not only is activity necessary to growth and development, but it is necessary to health. Our bodies are physical machines. They are essentially a number of bones coupled together and covered with muscles the function of which is to move the bones; a nervous system the function of which is to coördinate the movement of the muscles with sensory stimulation; and a digestive system and circulatory system the function of which is to keep the machine alive. The whole thing is organized to the end of movement. Its nature is to move and its health is dependent upon movement. Man is not a static animal. Pen him up, confine him, and he begins to die. Feed him and give him liberty of movement and he lives.

Childhood and activity are synonymous. After we reach maturity our sensations may not go over

into immediate activity. We learn to delay action, but not so with children. To what they see and hear and feel they want to give instant response. They cannot wait. As a result there is constant activity; and the result of the acting is health and growth.

PLAY, THE CHILD'S TEACHER

In the early years of infancy, not only does the child's play-activity give him health and growth, but it is a means of teaching him the nature of the world. What the child sees he must touch, handle and manipulate. Through these reactions he learns the nature of things. He gets experience with hard things, light things, soft things, smooth things and rough things. He learns to estimate distance and direction.

The first toy is usually a spoon or a stick. With these the child learns to make noises, and by poking and punching he learns many things about the properties of matter and the natures of such things as cats and dogs.

As soon as the child can creep, his activity leads to exploring the room and studying every object in the room that can be touched. When old enough to walk out-of-doors, he continues to respond to everything he sees and through these responses learns about the things in the larger world outside the house.

PLAY AS A SOCIALIZER

In our discussion so far we have had in mind only the individual aspects of play. As soon as the child can walk, his nature demands group activity. He is happiest when other children engage in activity with him. In this kind of play many inherited traits are involved, the most important of which is rivalry and competition—the essential element in games. Another important element is coöperation. Competition is stronger at first; coöperation develops later. So strong is the fighting side at first and so weak is the sympathy side that young children are constantly quarreling and disagreeing in their games.

The group games become socializers. The child, at first individualistic, gradually learns to subordinate himself and to work for the success of his "side" or his team. The child that is deprived of the opportunity of playing with other children never seems to learn team-work and as an adult is likely to be individualistic, perhaps even antisocial.

When boys in pre-adolescence form a baseball team, each wants to be pitcher, each wants to be the star. They by and by learn that if they are to win games, each must do what he can do best. The pitcher must be the boy who is the best pitcher; the catcher, the one who catches best.

The group games of childhood and youth should

have some oversight. Boys and girls need a wise counselor, some one who understands human nature, especially boy-nature and girl-nature. This counselor facilitates and accelerates the socializing process. Usually he should not drive, but lead and suggest. The counselor makes available to the young a wider knowledge, a greater wisdom. Boys and girls must learn from experience, but fathers and mothers and teachers can help to interpret that experience, help them to see its implications and apply them to their lives.

THE PARENTS' PART IN CHILDREN'S PLAY

The function of parents as guides and teachers has just been suggested, but they have many other functions to perform.

The child is taught by his environment. He plays with the things he meets. The parents can manipulate this environment; they can bring it about that the child meets this and that. They can buy toys for the children to play with inside the house, and apparatus, wagons, bicycles and other such things to be used outside.

Usually parents have no plan or system about such things. They plan for everything else, but not for the play-needs of their children.

Every child should have a back yard in which to play. It is the parents' duty to provide it. If they

cannot provide it, they should not have the child. Flats and apartments are all right for the aged and the childless, but *not for children.*

Not only should parents provide a place where children can play and things with which they can play, but they should plan the play-activities of their children and should not leave them to chance. By planning, I mean decide *where* the child shall be and in general *what* he shall be doing. What shall the children do after supper? How shall the week-end be spent? Who shall be the playmates? Thought should be given to such questions. The children may very well be consulted in such matters, and there should be unity and not conflict between children and parents. But plans, and provision for carrying them out, there must be, otherwise there will be chaos.

We do not mean that parents are to live their children's lives. On the contrary they are to plan and provide so that the children can really *live their own lives.* They are to think out the possibilities and opportunities for rich experiences for their children.

THE HOME AND PLAY

The child's home is usually not adapted to his needs, especially to his play-needs. In many homes there is no place for the child. There is no room

into which he may go and do as he pleases. He is not allowed to muss up the rooms. He must not touch the windows nor the wall-paper nor carry in any dirt. He must not make any noise nor annoy any one in any way.

Now if we are to raise children, we must make some provision in the home for them. The child should have at least a little spot which he can call his own. He should have at least a few pieces of furniture for his own, such as a suitable desk, chairs, table and bookcase. For little children there should be abundant material, such as paper, pencils, drawing and painting material, and of course, toys and playthings suitable to the child's age.

Not only should the child be allotted space; he should be given time.

In homes where a special room cannot be given over to the child, he should be allowed to use the living-room or a bedroom for a certain length of time, much as he pleases.

Parents should set apart some time each day which is given over to their children. They should play with them. Children are losing much nowadays by not having their parents with them in work and play as was the case in more primitive times. They should make candy together, pop corn together, read together, play games together and take trips together, so that the parents can really enter into the lives of their children to the great pleasure and profit not only of their children, but of themselves.

SOCIETY AND THE CHILD'S PLAY

Society has some very definite duties and responsibilities in connection with the play of children. Perhaps we can better discuss these responsibilities under the two heads of pre-school and later training.

Play of very young children.

When the mother of very young children has done all she can for the play of her children in the home, there are still some provisions that should be made by a larger social group than the family, namely, the neighborhood group or the city. In the large cities there should be within walking distance of each home a place for the outdoor play of pre-school children. A vacant lot of about fifty-foot frontage would suffice. At one end of this lot there should be an open shed with a good roof. Under this roof the children could play in rainy weather.

From about half past nine to twelve the children should gather on this play-lot to play under the guidance, direction and protection of some young woman trained in child psychology and especially in children's play.

These neighborhood play-centers could be self-supporting. The territory supporting each center should contain at least 100 families having children of pre-school age. A reliable play-expert could be

employed to take care of the 100 or more children at an expense almost negligible for each of the hundred families. The children could not all play at once, but in groups on alternate days, and perhaps two groups on the same day. A good arrangement would be to have the youngest children in the forenoon and the older children in the afternoon. If there were twenty-five in each group, then each child could go three times a week.

The results that would flow from such an arrangement would be twofold. It would be a fine thing for the child, fine for his health and growth and fine as a socializing influence. And it would also be good for the mother to be relieved for a few hours of the care of her child, knowing that he was under good guidance and protection.

It might be objected that the gathering-together of children in such groups would spread contagious diseases. But the children do now meet and play together and catch diseases from one another. It might conceivably be much better under the scheme outlined above. The mothers should all be instructed about being careful not to send a sick child to the group. Moreover, the play-leader could make an examination of each child upon his arrival, examining throat and arms for indications of disease.

Play of older children.

For the older children there should be a much larger field for play, an entire block or more. The

ground should be large enough for all kinds of games.

The city should furnish and equip the place, but the neighborhood involved might very well support a director to oversee the play-field as a whole. The business of the director would be to assign the various play-courts and perhaps teach the younger children various games.

These are mere suggestions. The best procedure must be worked out in practice. That cities should make complete provision for every neighborhood there can be no doubt. If the objection be made that the expense would be prohibitive, the reply is that a city could not get better returns for money expended in any other way. Proper play-facilities would be one of the factors in the great scheme of educating the children and in the prevention of crime. If half the money now spent in detecting and punishing crime were spent on playgrounds and proper training of children, we might have a much better society. Punishing crime is only a temporary and superficial thing. We must prevent crime. This can be achieved only by proper training of children. Wholesome, healthful play would be a great help.

TOPICS FOR STUDY AND DISCUSSION

1. Plan the play-activities of your community.
2. How can the community play be properly managed?
3. Is it possible to have a common place for outdoor play in every part of your city?

4. Do you study and plan the play-activities of your children at home?

5. Do you play with your children a part of each day?

6. Do you keep young through play?

7. Would it be practicable for a group of mothers of young children to form an organization and let the mothers take turns in directing the play-activities of the children on a vacant lot set apart for play-purposes?

8. If the scheme mentioned in question 7 is not practicable in your group, could you finance the employment of a play-expert to take charge of the children for a part of each day?

CHAPTER VI

THE CHILD'S HABITS

"Train up a child in the way he should go; and when he is old, he will not depart from it."—*Proverbs* XXII. 6.

"The great thing, then, in all education, is to make our nervous system our ally instead of our enemy. It is to fund and capitalize our acquisitions, and live at ease upon the interest of the fund. For this we must make automatic and habitual, as early as possible, as many useful actions as we can, and guard against the growing into the ways that are likely to be disadvantageous to us, as we should guard against the plague."—William James.

LIFE A STRUCTURE

LIFE is a structure and is built. One is at maturity the sum of his habits, knowledge and ideals. Now habits, knowledge and ideals are acquired. They are the results of training, or rather, they are the outcome of all that happens to us in infancy, childhood and youth. There is no chance about the development of human life. Our life is a part of a world where cause and effect are the law. Every day in a child's early life his future is being formed and predetermined.

Of course this is no new doctrine. It has been known at least since the time of Solomon. But while most parents must know that good character is the result of careful and patient building, they do not always act as if they knew it.

Parents ought fully to realize that every act, every thought, every belief is the result of the experiences of life and more especially the experiences of early life. One's religion, politics and social and ethical ideals are all the outcome of training and experience.

NATURE OF HABIT

Problems connected with habit-formation are among the most important that ever confront a parent or teacher of young children. This, of course, is because of the place that habit holds in our lives. Every year that we live we become more and more a bundle of habits. Our life-work, our character, our ideals, our language, our social customs—all come to rest upon habit.

But what is habit? What is this thing that comes to underlie so much of our lives? A habit is a constant type of response that one makes to the same kind of situation. It doubtless has its basis in the nervous system. Let us take for an illustration saying "thank you" when some one does us a favor. Such situations constantly occur. If we constantly make the appropriate response it becomes more

and more sure that we shall always make it on the proper occasion. And the reason that this becomes more and more sure is that our nervous system *grows into* these forms of response. Speaking figuratively, we may say that paths are formed in our nervous system. These paths are the routes traveled by the nervous stimuli which bring about the muscular contractions constituting the act. For we must remember that a muscle never contracts without a nervous stimulus. To stimulate muscles to contraction is one of the functions of the nerves. Their other use, of course, is to receive impressions from without. The scheme of the nervous system is this: One end of a nerve is in a sense-organ, the other in a muscle. The essential part of a sense-organ is a modification of a nerve-ending, capable of being affected by some form of stimulus. The eye, for example, is affected by light, the ear by sound-vibration, the sense of taste by solutions, and so on. The whole surface of the body and much tissue inside of the body have these modified nerve-endings, and the world is constantly playing upon them. When a sense-organ is stimulated, a nerve-current passes inward, usually through various sets of nerve-centers and out to a muscle or group of muscles. Now, in the case of instincts, the nervous system is so organized, as a result of heredity, that certain forms of stimulation go right over to certain forms of response without any training. *Habit-formation is a matter of organizing the nervous sys-*

tem, after one is born, in such a way that certain forms of stimulation will go over into certain definite forms of response. Theoretically, we can so organize the nervous system that any form of stimulation will go over to any form of response we wish. Practically, however, the inherited organizations of response and stimulus, i. e., the instincts, may hinder in the formation of desirable habits. The aim of all training and education is to organize the nervous system in such a way that all stimulations, all situations in life, may cause the most appropriate forms of action. By *appropriate* we mean such as will best serve the interests of the individual and society. We are, then, to take a child and lead him through the various situations of life and get from him the proper response in each case, then have this same kind of response repeated as the situation recurs. This repetition is the basis of habit. Every repetition helps to fix the path from stimulus to response; every repetition makes it more sure that the same response will come.

THE USE OF HABIT

It is necessary for us to get a clear notion of just what habit does for us. Briefly, habit perfects action. It leads to increased speed and accuracy; the certainty of correct performance becomes greater and greater and greater; there is less fatigue and less waste of energy. The habituated act

passes to a low level of attention, so that one can perform the act without giving it much attention. An illustration will, perhaps, make all this clear. When one begins to use the typewriter for the first time, one is slow and inaccurate, wasting much energy in unnecessary movements, and fatigue comes soon. With practice, one becomes faster and more accurate and has more endurance. Moreover, the work does not demand the attention required at the beginning. In fact, one becomes able to run a typewriter without giving much attention to the details of the movements required.

The purpose of habit is, then, to perfect an act so that it can go on of itself in a more or less automatic way. As soon as we are born, habit-formation sets in. One act after another is perfected and reduced to an automatic performance. Acts connected with eating, dressing, talking, social intercourse and relations, our daily work and play—all are habituated and made more or less automatic so that they go on of themselves. We become fixed and set in our ways, because of habit. So true is this that one can predict with much certainty what a man of forty or fifty or more will do on any particular occasion. We can do this if we have known the man intimately for many years, because a person comes to have a certain character, a certain nature. The probability of certain forms of action rather than others is what constitutes character. Fixity and definiteness of response as a result of habit are the essence

of character. In so far as character depends upon habit, we are our own character-builders. This point is further worked out in the chapter on moral training.

Some people deplore the fatal effects of habit, some even deny them. If a person has been so unfortunate as to form bad habits, habits that serve him poorly, it is hard to break them up and form good habits, those that would serve him better. But if the habits are good ones, they likewise resist the formation of bad and poor ones. What these critics would like is a nature such that bad habits could be easily broken and good ones not. Unfortunately human nature is not constructed on this plan. In fact, to some extent, it is constructed on a plan just the reverse of this. Our instincts are, on the whole, selfish, and therefore oppose the formation of habits of unselfishness. Our bad habits have many of our instincts as their allies, while our good habits must oppose these instincts. And in so far as this is true, it is difficult to form and maintain good habits and easier to form and maintain bad habits. No, this stability that comes from habit is best for us.

Habit is the basis of all skill. He who would be expert must practise, practise, practise. Habit is the basis of character, ideals and beliefs. Its importance in the training of children is therefore clear. Early life is an apprenticeship in character-

formation. Parents and teachers should plan a system of habits for children and help the children in forming them.

NATURE NOT A GUIDE

One often hears the opinion that children should grow up in accordance with Nature, that parents and teachers should not interfere; that in the case of animals below man, the young grow up to maturity with little or no guidance; that Nature is the best guide and teacher. Such notions are absurd. Habit, knowledge and ideals play very little part in the lives of lower animals. Their native equipment of instincts usually suffices. All that is necessary is for the young to grow gradually to maturity in the usual way and under the ordinary circumstances of their specific lives. It is true that a child could in a very similar manner grow to maturity, all of its native tendencies being allowed to develop without hindrance. There is no doubt that such development would make the child become at maturity a typical animal—wild, fierce and selfish. That education should consist of the full development of all one's powers or capacities is a notion no longer held by thinking people.

It is doubtful that any animal is more selfish or individualistic than an untrained child. Training all

the characteristics of a child without selection or guidance would make savages, not civilized men.

MAN MUST CONTROL HIS DESTINY

The time has come when man must control his destiny. During all the centuries of history man has been fighting. History is written in blood. Crime and cruelty have been evident everywhere and at all times. For many centuries there have been schools and education of a kind. But their efforts have been largely blind and misdirected. There has been nowhere a full realization of what is possible in the way of child-guidance. Of course it is no wonder that such has been the case. There has been practically no scientific knowledge of the nature of life and development. Few have even conceived of life as being in the realm of cause and effect. We can think as we please and do as we please. So we have thought, but such a belief is the merest fiction. Every school, every church, every Sunday-school, *in practice,* proceeds on the principle that we can do things to children that will *determine their future belief and action.*

War and crime can both be, in large measure, eliminated from the world. If all social institutions worked together systematically and sympathetically, with common aims and purposes, in the proper training of children, we should make more ethical

progress in one generation than we have made in the past thousand years.

SYSTEMATIC TRAINING

A child must be *born again.* It must be changed from an animal into a civilized man. This process of regeneration is largely a matter of habit-formation. At least, habits are the basis of character. Ideals and attitudes are only aspects of habit or rest upon habit.

As soon as a child is born the parents should go about building up his habits, ideals and attitudes in a systematic way. The trouble with parents is that they usually fail to be systematic, patient and persistent. And when they do start on some particular point they do not stick to it till the thing is accomplished. Our great sins are vacillation and lack of plan and system.

A habit is a *definite response to a definite situation.* It is an act—something we do—and is the result of organization within us in our lifetime. I mean by this that it is not inherited, but the result of training. Now the point here is that parents should, at the proper time and as occasions arise, have the children form and habituate the proper responses to the various situations of life where habit is desirable, especially in matters of morals and manners and customs.

EARLY TRAINING NECESSARY

My experience with the mothers in the Detroit Teachers College Children's Clinic has taught me that the early years are of far more importance in the whole training of a child than any one has ever held. The help most often wanted by a mother is in the *breaking of a bad habit that ought never to have been formed.* The mothers must be prepared to carry on the work of training during the first three years. It would be better for society if the schools would begin their work with the child at an earlier age than they now do, perhaps at the age of three. This earlier training by the schools should be done even if it is necessary to leave off the last two years of high school instruction in order to make it possible financially.

A child is going to form *some kind of habits.* Every day the process is going on. The question is: Shall we guide and direct this formation or leave it to chance? No one can doubt what will happen if we leave the matter to chance. We should begin at the hour of the child's birth, and little by little, one by one, build up the habits that will form the basis of the life-structure.

NEIGHBORHOOD AGREEMENT

In America our population is so diversified and there is such difference of opinion as to the proper

rearing of children that the problem is unusually difficult. A mother cannot easily train her children in a manner very much out of accord with the ideals and practices of the neighbors.

Of course complete unity and agreement are not desirable, but a certain degree of unity is not only desirable, but absolutely necessary. I do not know how our national ideals are to be developed and crystallized, but I feel sure they must be. Perhaps the public schools are the medium through which they must ultimately be realized.

At present, neighborhood agreement seems impossible of achievement. Mothers and fathers are jealous of their rights and privileges. They allow no one to tell them how to train their own children. For very great community agreement and coöperation we shall probably have to wait until we have trained a generation of young women for their jobs as mothers. Meanwhile, let us do the best we can.

EXPLANATION OF THE HABITS

In the following discussion and explanation of the habits, the numbering corresponds to the numbering in the habit-lists. When ages are mentioned, the parent should understand that much depends upon the degree of mental development of the child, which differs very much among children of the same actual (chronological) age. Much also depends upon what habits are already formed.

As a general rule the parent should not force the habits upon the children. If from beginning to end habits are external things forced upon children against their wills, the whole procedure will turn out a failure. One has failed as a teacher until he has got the child on his side. We must get the child to wish and desire the thing we are trying to get him to do.

COURTESY HABITS

1. Courtesy habits are those habits which children should form in connection with their social relationships; that is to say, in connection with their dealings with one another. If we did not live a social life we would not need courtesy habits. The first group is that of proper greetings and responses when meeting people and when parting from people. The exact form of these meeting and parting words is a matter of local custom. The most formal thing to say is "How do you do?" as a greeting and "Good-bye" at parting. Parents will, of course, use their judgment as to the informal types of greeting and saying "good-bye."

Children should be taught how to act when introduced. They should put forth their hand for a firm, ready hand-clasp. The following additional points may be noted: When children greet older people or are formally introduced to them, the girls should make a curtsy and the boys a bow. When

children say "Yes" or "No," there should follow the name of the person addressed, as, "Yes, Mother" or "No, Father."

However, this is not a book on etiquette. It is not the purpose here to lay down the laws of social behavior. The point is, that the mother is to determine what social forms she wishes her children to acquire, and then to take up these forms one by one at the proper time and establish them as habits in the children. Under the first group of habits, it may be best for the mother to write in ink the exact form which she is trying to establish.

2. Among the finest habits for any one is saying "Thank you" and "If you please" at the proper times and always, without exception. These habits should certainly begin in the third year.

3. In the child's fourth year he should be taught not to interrupt a conversation unless absolutely necessary, and then with some sort of apology as "Please excuse me" or "I beg your pardon."

4. At least in the fourth year the child should be taught not to pass immediately in front of another person.

5, 6 and 7. There will be some difference of opinion as to the age when these habits are to be formed, or whether they are to be formed at all: rising when older persons enter the room; boys' removing hats when entering a room or elevator; and girls' having precedence on passing through a door or being served.

8. The eighth type of habit is the response to make in case of such accidents as bumping into another person, stepping on another's toes or spilling something. The response is, of course, "Pardon me" or "Excuse me."

9. Proper attitudes of respect for the American flag and the national anthem of the United States should be early established. Parents should teach this attitude by assuming it themselves. The first lessons might well be given in connection with music on the "Victrola" or over the radio.

10. Parents would save themselves much embarrassment if they would early teach children proper visiting manners and then rigidly and absolutely enforce them. Children should not wander around in the house of another unless especially invited or permitted to do so, should not touch or handle things without proper invitation or permission, should talk quietly when addressed and should not ask for food.

11. Parents should see to it that children form habits of willing obedience when told to do something by a parent or some one else in authority. During the third year this habit should be pretty well established and it should be very firmly established during the fourth year.

12. The twelfth habit depends upon the child's stage of mental development. Little by little, month by month, the prompt, willing and cheerful helping of others can be developed. During the third year

some progress can be made, more during the fourth, and still more during the fifth. By the sixth birthday the habit of willing helpfulness should be fairly well fixed.

TABLE HABITS

Good habits at table are just a matter of being civilized human beings instead of pigs. They are largely a matter of restraining our lower animal impulses and not making ourselves offensive to others. To this end society has worked out a very definite system of procedure which all should follow at the table, and the earlier the habits are formed, the better. Many of the habits can be formed while the baby is still in the high-chair stage. Few things are as good criteria of how well a mother has done the work of training her child as the way he acts at table. By the fourth birthday most of the table habits should be well established, and by the fifth birthday children should be real ladies and gentlemen at the table.

A detailed discussion of each of these fifteen habits is not necessary. It may be well to say, however, that the mother should be an absolute czar in the matter. She should be inflexible and never-wavering. There should be no exceptions in table manners. The hours spent at the dining-table should be the happiest in the family life. This is impossible unless the routine procedure runs as smoothly

as a well-oiled machine. Correct form, kindliness, courtesy and perfect good humor of all should be a matter of course. Almost nothing should ever be said of food except it be a mere word of praise or appreciation. Certainly the time at table should not be spent by the mother in continually nagging children about what they should or should not eat. The meal-hour should be a time for pleasantness. Leave all unpleasant things for other occasions. It is a good time for the parents to tell interesting stories and for children to tell of their pleasant experiences.

SPEECH HABITS

1, 2 and 3. Speech habits should be developed largely through imitation. The parents should set the example of absolutely perfect speech. It takes a great deal of wisdom, patience and persistence to correct speech defects in children. The parents should, if possible, prevent the formation of faulty speech habits. Grammatical errors are at first made because of lack of mental development. As the child's mind grows, he perceives his error and corrects it. He should be helped by the parent's quietly repeating the correct form. There are various causes of faulty articulation, such as the shape and arrangement of the teeth, malformations of the mouth and throat, and adenoids. If the defective speech is due to habit, the parents can correct it, or better, pre-

vent the formation of the habit. If the defect has some physical cause, the parents should consult a physician or speech-expert.

The third habit is merely a matter of good breeding. Low, dignified speech is a mark of culture and refinement, while loud and boisterous speech shows lack of such qualities. But we must not expect too much of young children. We should of course use judgment. There should be times when it is perfectly proper for children to be noisy savages and other times when the marks of civilization should be displayed.

4. Whining is largely a habit. We can so train our children that they hardly ever whine, or we can permit them to fall into a habit of whining constantly.

HEALTH HABITS

1. Children should be trained as early as possible to wash their hands before eating, after eating, after going to the toilet and before going to bed. It should be a matter of great importance, even a matter of religion. There should be a definite stimulus and the response should follow as a matter of course. The stimulus might very well be the ringing of a little bell a short time before the meal is ready, giving just enough time for the washing of the hands. After eating there should be finger-bowl and napkin, or upon leaving the table the children should

go to the bathroom and wash their hands. After going to the toilet and before going to bed, the stimulus is sufficiently definite.

The reason for this washing of the hands, the tremendous importance of it, should be made clear to the child. Of course there are two great reasons: hygienic and esthetic. After eating, the hands should be cleaned so that they will not soil clothes, furniture or books; and before eating they should be washed because there is danger of dirty hands' introducing disease germs into the mouth.

2. There should be a definite time for the use of the toothbrush. It is the parent's duty to see that there is a definite stimulus that is to precede the use of the toothbrush, such as the finishing of a meal and leaving the table, or preparations for going to bed.

3. The keeping of fingers and all objects and materials away from the mouth, eyes and nose is a measure of great hygienic importance and the habit should be established as early as possible.

ORDERLINESS HABITS

1. Parents should provide places where the toys can be kept and should see that they are kept there. No exceptions should be allowed. Life is not worth living in a house where there is not order and cleanliness. Children should be taught to help maintain them.

2. It is the duty of the parents to provide a place for the wraps of the children—hooks that can be reached by the child. When a child goes to bed he should be trained to put his clothes in order and in a definite place.

The other orderliness habits do not need special comment. It is sufficient to say that the parents can be saved a great deal of trouble and at the same time develop some good qualities in their children by teaching them as early as possible to feed themselves and to dress and undress themselves.

In connection with the orderliness habits the mother should use great patience and persistence. By her absolute inflexibility she should make the habits automatic in her children. A child should not, for example, be made to clean his feet one day and allowed to come into the house the next day without cleaning them.

PLAY HABITS

1. The main thing in play habits is the overcoming of selfishness. This cannot be done suddenly nor in a short time. It is human nature to be selfish, and changing human nature is a slow process. Patience, persistence and wisdom will enable a mother to develop in her children, slowly but surely, courtesy and thoughtfulness in matters of play. Although force and compulsion on the part of the parent may at times be necessary, there are usually better ways.

Opportunities will arise that will enable a mother to show her child why it is necessary to let other children share his or her toys, and why one should always be careful in playing with another's toys.

2–5. Habits two, three, four and five are really merely matters of fairness, and it is not very difficult to show children that there is no fun in playing unless all are fair. The older and larger children must be considerate of the younger and smaller else they cannot be allowed to play together. It is a hard lesson for very young children to learn to take turns, to subordinate themselves to the interests of the group in which they are playing, but it is a lesson they must learn. They must begin to learn it early.

ETHICAL HABITS

1. In earliest infancy a child should learn to tell the truth. As the early months and years go by, the habit should gradually be strengthened. Truthfulness and honesty should be the very foundations of character. Integrity of life and purpose should be one of the highest of our ideals. Such integrity is a growth and should begin with the habits formed in infancy.

2. In every word and action a child should always respect his parents. It need not be said here that parents should deserve such respect. "Honor thy father and thy mother" is an old command. Such honor should begin in the habits of early childhood and should be an integral part of the nature of a

child. Of course, respect should include absolute obedience.

3. The third habit, coöperation in work and play, must be of very gradual growth because the point of view that makes it possible comes only with age. But here again it may be said that parental wisdom and patience can successfully start the growth very early, and where there are two or more children in the family a certain degree of coöperation can soon become a matter of habit and be taken as a matter of course.

4. In families where there is more than one child it is a great help to the parents if they are able to develop responsibility in the older children in the matter of taking care of the younger children. It can and should be done.

5. Sympathy must come with years, but the growth must be started early.

METHOD OF PROCEDURE

The following suggestions may be in order in regard to the procedure in habit-formation: The mother decides what habits she wishes to begin working upon first. In the first blank square opposite this habit she enters the date and an estimate of the present situation in regard to this habit. If the child has made no progress already in forming the habit, he should be graded zero. One may have in mind the mark of 100 as perfection in the habit, and the mark given at any time should indicate how near to

perfection the child has progressed. The grade given should usually be between zero and 100.

The parent may adopt whatever scheme of entering the record seems the best to fit the situation. Entries can be made at regular intervals or at irregular intervals as the parent chooses. If irregular intervals are chosen as the proper procedure, it might be well to make them whenever progress can be noted. In some cases the grade of perfection can be estimated with considerable accuracy. In other cases only an approximation to accuracy can be attained.

The mother must in every case try to get the full coöperation of the child. Sometimes, of course, compulsion is necessary. Usually we should find a way to get along without it. If we can get a child to want to form a habit, the battle is nearly won.

COURTESY HABITS

HABIT	DATE AND GRADE					
1. Proper habits of greeting and response: a. "How do you do?" "Hello," "Good-bye," etc. b. Firm, ready hand-clasp when introduced or greeted. c. When introduced to or upon greeting older people, it is nice for little girls to make a curtsy and for boys to make a bow. d. Have "yes" and "no" followed by the name of the person addressed as, "Yes, Mother" or "No, Uncle Jack."						

2. Saying "Please" and "Thank you" at the proper times.						
3. Not interrupting a conversation unless absolutely necessary, and then with a proper apology, such as "Pardon me."						
4. Passing behind rather than immediately in front of people.						
5. Rising when older people come into the room.						
6. Boys—removing hats upon entering the house, theater, elevator, etc., and when the national anthem is sung or played.						
7. Boys and girls should know that little girls are to be served first, allowed to go through doors first, etc., and so boys should form the habit of waiting their turn quietly and in good humor.						
8. Saying "Excuse me" or "I beg your pardon" upon accidentally doing some awkward or careless thing.						
9. Standing when the national anthem is sung or played.						
10. "Visiting" manners: a. Not wandering around in another's house or handling things. b. Talking quietly when addressed. c. Not asking for food.						
11. Being willingly obedient when told to do something by parents or others in authority.						
12. Willingly and cheerfully helping others as the occasion or opportunity arises.						

GOOD HABITS AT TABLE

HABIT	DATE AND GRADE					
1. Not taking too large mouthfuls.						
2. Chewing with mouth shut.						
3. Eating and drinking noiselessly.						
4. Handling silverware and china noiselessly.						
5. Using knife, fork and spoon properly.						
6. Not drinking when food is in mouth.						
7. Saying "Please" and "Thank you" at the proper times.						
8. Placing knife, fork and spoon properly when not in use.						
9. Maintaining an erect position in chair.						
10. Keeping hands in lap when not eating.						
11. Removing bones, pits, etc., from the mouth properly.						
12. Being careful not to break dishes.						
13. Not reaching for things, but asking politely to have them passed.						
14. Learning to eat what is served, without comment.						
15. Never leaving the table without asking to be excused.						
16. Not unnecessarily handling food.						

SPEECH HABITS

HABIT	DATE AND GRADE					
1. Speaking without faulty articulation of vowels and consonants.						
2. Speaking without grammatical errors.						
3. Speaking in a low voice and in a mannerly fashion (as opposed to "smartness," sauciness or shouting) in the ordinary formal situations of life.						
4. Speaking without a whine.						

HEALTH HABITS

HABIT	DATE AND GRADE					
1. Washing hands: a. Before and after eating. b. After going to the toilet. c. Before going to bed.						
2. Using toothbrush regularly at times prescribed by parents.						
3. Keeping fingers and materials away from eyes, nose and mouth.						
4. Using handkerchief properly.						
5. Covering mouth and nose when sneezing and coughing.						
6. Not putting things in mouth—especially money, or things picked up from ground or floor.						
7. Regularly going to the toilet.						
8. Eating regularly—a certain number of meals a day and no more.						
9. Calling for immediate attention to cuts and scratches.						

ORDERLINESS HABITS

HABIT	DATE AND GRADE					
1. Putting toys away when through playing.						
2. Putting wraps away.						
3. Putting clothes away after dressing and undressing.						
4. Keeping shelves, toy-box and clothes-closet in order.						
5. Wiping muddy feet or removing rubbers before entering house.						
6. Being careful of books and putting them back where they belong. Turning leaves carefully. Washing hands before handling books.						
7. Learning to take responsibility for self, such as doing whatever is possible in dressing and undressing.						

PLAY HABITS

HABIT	DATE AND GRADE					
1. Being courteous: a. Letting others play with your toys. b. Being careful of others' toys.						
2. Not taking advantage of those younger and smaller.						
3. "Playing fair" under all conditions.						
4. Not trying to be the "whole show."						
5. Taking turns cheerfully.						

ETHICAL HABITS

HABIT	DATE AND GRADE					
1. Being truthful and honest.						
2. Showing respect for parents at all times.						
3. Coöperating in work and play.						
4. Protecting younger brother and sister.						
5. Showing sympathy.						

OTHER HABITS PROPOSED BY MOTHER

HABIT	DATE AND GRADE					
1.						
2.						
3.						
4.						
5.						
6.						
7.						
8.						
9.						
10.						

CHAPTER VII

MORAL TRAINING

Moral training is much like all other forms of training, in that perfection depends upon practice. One becomes a good bookkeeper or a good pianist by practice. In like manner, a person becomes good morally by long practice in doing what is right. A good person is one whose acts are good, one who does the right thing, the proper thing, in all moral situations. The problem of moral training is to submit children to such influences as will lead to the formation of habits of right action.

WHAT IS THE GOOD?

Before we proceed to a consideration of how this can be done, it may be well to ask what we shall mean by a *good* act. A good act is one that, in the long run, brings more of life, more of joy and happiness than would other acts. The criterion of goodness is the general opinion of society. There is no other authority. The majority has the right to say what is right. This it does in the light of human experience. The judgment of society changes. What is approved as right at one time may be condemned

as wrong at another time. What is considered "right" in one part of the country may not be right in another. Moral standards and ideals develop as society improves. In any given case, there is doubtless an absolute right. Of all the possible ways of acting, some one way would, on the whole, work out best for all concerned. There is no human being able to say what this absolutely best form of action is. We have to take the organized ideals of society for our standards. We should act in accordance with these ideals. What we do should be right from the point of view of the present ideals of society. From a higher point of view, that of a later society, it may be wrong.

Looking backward over the development of moral ideals leads one to believe that the minority is often more likely to be right than the majority. Nevertheless, if we are to live in an organized society, we must agree to call "right" what the majority says is "right." The possibility of reform depends upon the minority's convincing the majority that the former are right. Inasmuch as human beings are reasonable beings and can observe causes and effects, they can slowly pick out the most appropriate forms of action. But reform and improvement are slow, chiefly for two reasons: (1) the inertia of human habits and prejudices and (2) the difficulty of determining what causes produce certain effects. After a man has formed a strong habit through long repetition, although the results of the habit may not

be good for him, he is slow to give up the habit and is likely to think the bad results are due to something else and not to the habit. We are likely to think that our accustomed way of acting is right. We seldom question its being right.

The problem of moral training, then, is to bring such influences to bear upon children as will make them do when grown up *what society says is right.* This brings us to a consideration of human nature.

HUMAN NATURE

How does it come that we have to train children to do right? Why will they not of their own accord, without outside influence, do right? There is not moral training anywhere else in the animal kingdom; why should there be in man? Because we are, in some measure, different from all other animals. Quite recently, historically considered, we have undertaken to live a higher life. We have come to believe that we are, in the long run, happier if we take some thought for the well-being of our neighbors instead of always thinking of ourselves. This is probably merely a higher selfishness that has grown out of our social life. We see traces of this attitude in altruistic tendencies of certain lower animals that live a social or communal life. We have come to see that each of us can more fully live out his own life if others are permitted to do so. We help ourselves by helping others. The happiness of each is to some extent

bound up with the happiness and well-being of others. Society has come to see this and therefore its judgment of right always has in view the good of all.

Now, although the fact just stated is true, the higher form of selfishness which we call altruism is weak when compared to the older and real selfishness. Moral training then, in part at least, consists in subduing and weakening the older, stronger part of child-nature and strengthening and developing the newer, weaker part. The scriptural notion that the flesh is sinful and that we must be born again is essentially right, if by *flesh* we mean the older, more animal part of our nature, and if by being "born again" we mean the strengthening of our higher nature at the expense of our lower. There can be no doubt that, in the above sense, moral training consists in making a child over again into what he ought to be.

We are here to consider moral training as a process of influencing children so that when they are grown they will do what society says is right. This means *the making of children over again into somewhat different beings*. Our next problem is the method of this training. How must we proceed in order to make a child a different being? As was said at the beginning of this discussion, moral training is not essentially different from other forms of training. We must build up in the child habits, ideals and prejudices. Let us now see how this can be done.

HABIT AND MORAL TRAINING

Social standards prescribe what kind of men and women our children are to be. It is the business of parents to help their children form habits to meet their life's needs. For the various situations of life society prescribes the appropriate action, the proper thing to do. In early life as the children meet these situations, their parents are to get from them the appropriate response, and as the occasion or situation recurs, continue to get this same response until a habit is formed. From the point of view of habit, then, *moral training consists in building up habits of response for the various situations of life.* After we mature, as the various situations arise, we react in accordance with the habits formed in early life. Habits are tendencies to act in definite ways. Tendencies to act constitute character. Forming habits is building character. When we form habits we form tendencies to definite forms of action, and to this extent change our nature. Habit becomes the basis of action in the stereotyped situations of life. As definite situations occur we respond more or less automatically.

As soon as a child is old enough to walk and talk, he is constantly meeting moral situations. As each situation arises, we are to get from the child the appropriate response and continue to get this response as the situation is repeated. With continued

repetition a habit is formed, a definite habit for every situation. These habits form the basis of our character. The more often we give the same response to a situation, the stronger will become the tendency to this response. We are to take our children by the hand, leading them through the various situations of life and helping them to form habits of response for these situations. As the years of childhood go by, the child forms habits of honesty, truthfulness, perseverance, industry, kindness and obedience. In doing this he shapes his character. These habits are Nature's methods of economy. Every right act is so much capital and strengthens the reserve that guarantees future right action.

But even habit is not an absolute guarantee of right action. There is no absolute guarantee. We can never be sure just what an individual will do on any particular occasion. However, habit is the best guarantee we know. It is the best form of insurance we have. By strengthening our habits for right action we make it more and more impossible to do wrong. We must raise our children in such a way that crime will be impossible for them. As men and women, they must not even consider wrong action, but do the right as a matter of course, automatically. Moral situations must go over automatically, reflexly, into the appropriate response. By building up these nervous tendencies to do right we make it our *nature* to do right. We make our nervous system our *ally* instead of our *enemy*. To some people this does not

seem a desirable end. They think there should always be a struggle to decide, with doubt as to the outcome of the struggle. They seem to consider that person best who has to struggle most, in whom there is most doubt as to the kind of action that will ensue. But surely that person should be considered best who has to struggle *least,* the one who is *surest* to do the right thing.

IDEALS AND MORAL TRAINING

Some people think that ideals rather than habits should be the basis of morality. According to this view, we should teach children what is right. But merely having knowledge of what is right is no guarantee that one will do right. Of course, one should know what to do in the various situations of life, but to learn this as *mere knowledge* is an easy task. The great moral principles are few and simple and can be taught to children in a few hours. To work, to be truthful and honest, to be kind to one's fellows —industry, truthfulness, honesty and sympathy, these four principles—include nearly all that is most essential. In most homes a child learns these principles when a mere infant. There is hardly a child of ten years that does not know what he *ought* to do, but there is not one that always does what he ought to do. No, merely knowing what one ought to do does not insure that one will do it. Adults usually

know what they ought to do in moral situations, but they do not always do it. In addition to telling a child what he ought to do, we are to see that he does it, and that he *continues* to do it until a *tendency to do it* is formed.

However, we do not mean to say that knowledge and ideals are of no value. On the contrary, they are of much value, but this value is as a means to an end. The end aimed at is a tendency toward a certain type of action. Clear thinking and analysis of moral acts can be made strong factors toward building up a tendency, a desire to do right. Socrates held that right action follows from clear thinking and evil from unclear thinking. This is only partially correct. Many a person knows what he ought to do, knows what will be the consequences of evil action, but in spite of this knowledge, goes ahead and acts evilly. But if one thinks out clearly the causes and consequences of actions, sees why he should do one thing rather than another, this will be a factor in leading him to choose rightly. Having chosen and acted once in a certain way, it is easier next time. If one asks why all action should not be of this type, why one should not always think out just what he should do in every circumstance as the occasion arises, the answer is that it is not economical. In the great majority of cases, it is perfectly clear what one ought to do. One should begin in infancy to get practice in doing these things, so that with

each passing year he gains strength in doing right, the strength that comes from habit. We want to make it impossible for one to do wrong, impossible for one to choose evil even after deliberation. Clear thinking is all right; it is a help, but it must be followed and backed up by consistent action. In fact, the only way to keep from forming habits in the moral field is by doing right one day and wrong the next. If one continues to do either right or wrong, he forms habits and tendencies that make the opposite type of action improbable.

Action follows upon situations. Clear thinking helps to determine what the situation really is. In adolescence it is very profitable for boys and girls to consider carefully the whole field of morals. This will help them to know more clearly what they ought to do and why they ought to do it and will strengthen the tendencies resulting from their habits. In this period young people should work out and classify moral actions, so that as occasions arise the proper action at once appears to the mind and previous habit makes certain its performance. One can form habitual attitudes toward certain types of things. I have known boys and girls quite early in life to say in regard to certain types of action, "I do not do that kind of thing. I am not that kind of person." They have formed certain ways of acting in certain situations, it is clear that a particular situation is of such and such a type, therefore the proper action is prompt and immediate.

ADOLESCENCE

The memory of my own adolescence and twenty years spent in teaching and studying adolescents convince me that this period is of tremendous importance for the forming of ideals. Teachers, friends, parents, literature and history all are important. A high school teacher's greatest opportunity is that of building up the ideals of young people. Life is now hope and possibility. Visions and dreams have a reality that they will not have later. All factors and influences should be made to converge at the period of adolescence so that the youth can launch on his moral career with all the power of his young life. When school-boards employ teachers of high school pupils, they should inquire most carefully into the influence of these teachers on young people. The teacher of youth should inspire. For many years, I have questioned university students about the effects of their teachers upon them. In many cases the students testify to the great influence of a teacher. In other cases, perhaps the greater number, the teachers have had no influence or a bad one. The teachers of youth should be real men and women of the strongest character, of broad and sound scholarship and high ideals of work and life. Men and women who do not measure up to this standard should do something else; they have no business trying to teach young people.

Reading the right kind of book at the right time can be of great service. Many a young person approaching maturity has had his moral fiber strengthened by reading Emerson. His essays on *Self-Reliance, Compensation* and *Spiritual Laws* are good food for an adolescent.

Moral and religious training in the past have been disappointing. This has been largely due to an emphasis upon religious beliefs and upon mere knowledge. People often have had a wrong conception of the whole problem of morality. The notion has prevailed that belief was more important than action. Religions or any other beliefs have nothing to do with morality unless they influence conduct.

Sunday-school has had little effect on conduct because it has concerned itself with teaching facts instead of forming habits. It is useless to teach principles of morality unless those principles are worked into habits.

PRACTICAL MORAL TRAINING

Parents do not sufficiently realize the possibilities of moral training. They do not seem to realize that causes operate in the life of a child and that what a child ultimately becomes depends on what he is at the start as changed by the influences that affect him. The character that a child finally has is a structure built by himself. The most important influence exerted upon the builder should come from

the parents. There is no mystery about this building; neither is there any uncertainty. On the whole, human nature is the same. Of course there are minor differences in children, but in the main, if treated alike from the beginning, they respond in the same general way to the same kind of treatment. Therefore, parents should form a clear notion of the habits which their children are to form and go about their formation in the same matter-of-fact manner that they would in building a bridge.

Benjamin Franklin set us a good example of the right procedure in forming habits. As soon as children are old enough to do so, they should read Franklin's autobiography and learn how to go systematically about forming habits. Franklin says that when one undertakes to form moral habits, it is too much to undertake the whole task at once. One cannot say, "Now I am going to be a perfect man. I will do no wrong." It is too big a job. Franklin therefore planned to practise on one virtue for a week, trying to be perfect with respect to that one virtue, and not paying much attention to other virtues. After practising on one virtue for a week, he would gain sufficient strength in it to enable him to practise on a second virtue the second week. The first week he could be perfect with respect to one virtue. The second week he could be perfect in this virtue and also in another. During the third week, he would try to be perfect in the two virtues and also in a third. He would in this way continue, adding a new

virtue each week until he had completed his list, when he would commence all over again. Franklin prepared a chart on which he kept a record of his successes and failures. It is just such patient persistence in following a systematic plan to attain a definite end that counts. And it is worth while to use just such bookkeeping methods as Franklin used. Parents should help their children to decide on the habits to be formed and help them in every possible way during the formation of these habits. The parents' help should consist of assisting the child to keep the habit in mind, in finding means of strengthening the child's desire, and in seeing to it that pain follows failure and reward follows success.

For illustration, let us suppose a child undertakes to break up a tendency to quarrel. His parents should talk the matter over with him and a plan of procedure should be made. The parents should use every proper means to get the child to *want* to break up the quarrelsome tendency and should help to keep the desired form of behavior before the child's mind. The learning of certain maxims and rules of conduct is helpful and desirable. Appropriate literature is often helpful, especially passages of the Bible. In the case of quarreling, which we have used for illustration, the third chapter of *James* will be helpful. The child is to be kept alert, watchful and energetic in carrying out plans of moral improvement. Every day of successful practice brings

strength, every repetition produces just so much inertia or momentum.

Moral training should come from parents as the occasion demands, but it is perhaps well in addition to use a definite time, perhaps Sunday, for special consideration of questions of conduct. This will help to keep ideals before the child and will give strength and initiative as well as a clearer understanding of the principles of moral action. But both parents and teachers should keep their teaching from evaporating. Through hearing continual preaching, it often happens that the child comes to disregard all moral teaching. *The important thing is to see that the principles learned are carried into action and crystallized into habit.* One should never allow a child to pass moral training over lightly.

THE SCHOOL AND MORAL TRAINING

The home is the proper place for moral training. The school can only help. One often sees in the newspapers criticisms of the schools because the latter do not do more in the way of moral training. The home cannot turn over all its duties to the school. Moral training must always continue to be the essential duty of the home. Perhaps the greatest good the school can do is to get parents to see clearly their own proper duty and get them to do it. Teachers and parents should have frequent conferences to

plan and consider the means to be used by the community in general in training children. There should also be conferences between teachers and individual parents in regard to the children of these parents. Besides giving this help to parents, the schools can also be of some help to the children in assisting them to get clear notions of moral principles, causes and consequences. The schools can assist in bringing children to the same standards and assist them somewhat in carrying moral principles into action. Whether the teaching is incidental or systematic is not so important as is carrying the principles into action however and whenever taught.

IMITATION AND MORAL TRAINING

The greatest single influence in moral training is probably imitation. Of all the influences of the parent, what the parent himself *is* and *does* counts most. As was pointed out in a previous chapter, the tendency of children to do what they see others do is very great. This tendency can be utilized in moral training as in all other forms of training. The great power of imitation should be kept ever before the mind of parents, and the knowledge of it should keep them to a better and higher form of action and conduct. Children follow in the footsteps of the parents morally as well as otherwise. The significance of imitation makes it clear that one great need of the school is to have the highest type

of men and women for teachers—men and women of maturity, ability and integrity, who will command respect wherever they go. To attract this highest type of men and women, salaries must be paid as high as are to be had in any other calling. School-boards should pay the highest possible salaries and demand the highest possible returns.

If parents wish their children to speak in a low tone of voice, they must set the example; if they wish their children to be courteous, they must set the example; if they wish them to be kind and sympathetic, they must set the example; and so for all the moral situations of life, the parents must set the example or what they teach will probably amount to nothing. If parents do not set the example, it matters little what they say; and if they *do* set the proper example of conduct, they usually do not need to say much.

RESPECT AND OBEDIENCE

One of the first and greatest steps in moral training is securing obedience from the child. The child must learn in early infancy that the parent's word is law, that implicit and immediate obedience is always required. *One of the great sins of children to-day is lack of respect for elders and all in authority.* This is appalling. A school might as well be dismissed if the children do not respect their teacher. The parents are at fault here. When they employ

a teacher for their children, they should find some one worthy of respect, and then they should see that their children are absolutely respectful and obedient to this teacher. The indignities that a teacher often suffers are a disgrace to a community. If there is any place in this world for a czar, it is in the school-room. And if we are unwilling to give absolute power and authority to a teacher, we should dismiss him and find one in whom we have sufficient confidence to do so. A community that employs a man to teach its children and then hauls him before the police court because he has dealt roughly with a bad and disobedient child should be filled with shame. When a school-board has to employ a teacher, it should go up and down the country hunting for a real man or a real woman, and then when it finds such, should give him or her real authority, and see to it that this teacher is honored and respected. When a child gives a teacher unusual trouble, the parents of that child should be brought before a court of justice and made to assume responsibility for the child's conduct and to suffer for his misconduct. A child must be taught respect for authority instituted by society.

TOPICS FOR DISCUSSION

1. What is the place of religion in moral training?
2. Work out fully and systematically the ways in which a community could coöperate in the work of moral training.

3. What aspects of moral training should be undertaken by the schools?

4. Would it be profitable for parents to have neighborhood meetings and conferences to consider questions of moral training?

5. Suggest improvements in the Sunday-school that would lead to more efficient moral training?

6. If you are a parent, have you considered the moral defects of your children and made plans for correcting these defects?

7. Do parents sufficiently feel the importance of persistence, consistency and uniformity in the rearing of their children?

8. Will not parents get along better with their children if they are able to take the child's point of view and see the world as the child sees it?

CHAPTER VIII

CHILDREN'S WORK

In urban communities, the problem of work for children is one of the most difficult that parents have to meet. The matter of play-activities can be solved in the cities, but children should be taught to work, and proper means of doing this are hard to find. I have talked with many parents in the larger cities, and they tell me in despair that they can find little suitable work for their children to do.

THE NECESSITY OF WORK

It is of the highest importance that children be taught to work; taught to do all kinds of work, particularly of the manual type. There is a growing tendency among both teachers and parents to teach children to prepare for some calling in which they can get out of all hard work and drudgery. This is a great mistake. Work is one of the chief means of salvation. The man who does not work is lost. Particularly is it dangerous to teach that some kinds of work are higher than others. Children should be taught that society has its various kinds of work to be done, and that one kind is as necessary as an-

other. One work requires one kind of ability and a different kind of work may require a different ability, but the work is all necessary, all important, all honorable. Coal must be dug out of the ground, must be hauled on the railroad and must finally be delivered to the consumer. Railroads must be built and kept in repair; wheat and corn must be raised and transported to mills and made into flour and meal. In a word, the life of society depends upon a multitude of activities; and each of us must do some one of these things. We must be prepared for our work, and we must respect the people that are doing the other kinds of work. It is therefore one of the first duties of parents to teach the necessity and dignity of labor, and that manual work is as important and honorable as any other. If we are to make any difference, we should emphasize the honor and necessity of manual and constructive work. The man who with his brains and his hands does a piece of good work should have our admiration. When the schools take the proper attitude toward work, and fit the children to prepare for the kind they are best able to do, and teach them how to be happy and contented in doing it, they will be rendering a valuable service to the state and society.

WHAT THE SCHOOLS CAN DO

The schools can at least provide for manual training and afford all sorts of opportunities for the

children to do real, effective work. Material can be furnished at cost so that they can make things that will be of service in their homes. This will help. Perhaps sometime in connection with every city school it will be made possible for the older children to spend a part of their time in productive or constructive work in factories or industries of one kind or another, and the rest of their time in the regular studies at school. If the children were allowed to work in shifts, they could run a factory, and at the same time get the ordinary education. This arrangement has already been at least partially achieved in some places.

It is easily possible for the schools to furnish the girls with abundant opportunity for work such as sewing and cooking and everything that must be done in a modern home. They can be given training and practice, not merely in the frills, such as making fudge and angel's food cake, but in the solid, substantial processes of household work, such as the proper way to cook potatoes or to make a dress.

The States have passed laws forbidding child labor. Instead of preventing children from working the State should enlarge their opportunities for work. I cannot see that children can be taught anything more worth while than to work. A person who does not do some kind of productive labor, mental or physical, is a parasite and of no use to society.

The schools can further help in the matter of

work by teaching something of the different occupations and trades, especially the requirements and the opportunities in the different ones. The children should have an opportunity to see what is actually done in the different lines of work. There should also be some opportunity for the boys to find out for what they are best fitted. Certain work requires specific ability which some people have and others do not have. The schools can assist the child in finding out what kind of ability he has, and in some measure can help him to find a field of work to which his abilities are fitted. However, it is not true that every task requires specific abilities. Rather, tasks, or types of work, fall into groups or classes, the work in one group requiring some ability differing in kind or degree from that required in other groups. In these matters, the schools, after much study of the children, can give helpful advice.

Briefly, the schools can teach the necessity and dignity of all labor, afford opportunity for practice in the elements of many kinds of work, help the child in making a survey of the different fields of work and find out something as to his fitness for some specific field.

In the rural communities, of course, the problem of work is one largely for the home and is easily solved. The function of the school there is to help the child to get the principles that underlie his life-work.

WHAT THE HOME CAN DO

The home can assist in much of the work outlined for the school, but it can also do more. On the farm, certain definite tasks should be assigned to children and they should be trained to persistence and responsibility in doing them. Persistence, tenacity and responsibility, these three are the important things. A child, when the novelty wears off the task or when he gets tired, wants to quit. But he must be taught to stick to a thing after he has become tired. He must be taught to glory in sticking to a thing even when it hurts, and to take pride in the finished product of his work. I remember reading, when a boy, a sermon preached by Talmadge from the text in *Matthew* ". . . rolled back the stone . . . and sat upon it." The idea was that one should first do his work, then rest. It impressed me much and I have never forgotten it. Children should not only have their definite work but they should just as surely have their definite reward. They should have their definite incomes or salaries for doing certain things. On the farm, a boy should have some property of his own, some stock, or a part of the crop, even though it be a very small part, for his very own. And while he should be advised as to the disposition of his property, he should be encouraged to use his own judgment and resources. If parents use tact and good judgment, there will be no trouble in paying children for work, provided it be done only

for certain work, and the child understands that he is to do whatever else he is told to do.

We expect too much of children. A child is very short-sighted. Even we who are mature do not ordinarily undertake a task unless we see something very definite coming to us from it. But we expect a child to do what we ourselves do not do—work without definite aims and rewards. The child, too, must see his definite, tangible reward.

We must not forget that the child is a child. While we must put definite and exacting requirements upon him, they must not be for long at one time. There must be abundant time for rest and play. We who have children must not lose the ability to see the world as a child sees it.

There are some things that it is difficult for a child to learn except by being poor. I think it is a pity that every child cannot be poor for at least a part of his early life. Many parents who have been poor themselves and have drunk of the cup of hard labor are ambitious to shield their children from work and trouble. But work and trouble have lessons for us that are hardly won from other sources. Wealth and ease often bring loss of sympathy.

In the city home, the work-problem can be easily solved for the girl. She can assist her mother in doing the work of the house, cooking, sewing, keeping the house in order, and assisting with the care of the younger children. This, with her school work, her play and her music, should keep a girl occupied. It

is a crime to get outside help to do the work of the house when there are daughters to help do it. That we have such practices is because we have the wrong attitude toward work, namely, that it is something to get out of and to be ashamed of. Moreover, the time of human slavery has passed. In the future we shall use machines—not other human beings—to do a good part of the work which formerly was drudgery.

But it is not easy to solve the work-problem for city boys. If there are no girls in the home, boys can be trained to do housework. Apart from this there is not much in a city that a boy can do about the house. The only hope I can see is in the school and factory and workshop as outlined above. There is, of course, one other solution, and that is not to live in the city. There is really no good reason for crowding people together as if they were bees. With rapid and easy transportation, parents with children can live farther out where they can have more room. This makes it possible for the family to have chickens and a garden and possibly a cow and a horse. Such conditions not only furnish opportunity for work, but also make life more pleasant in every way. The dense population of the city not only makes difficult the problem of children's work, but in many ways destroys the possibility of a happy and healthy family life. The multitudinous social interests of the city tend to weaken the family ties. The attachment of the children to the home is weakened because of

interests in other children and things. Every influence that tends to weaken the ties of the family within itself is a menace to our civilization, which rests upon the family. For many reasons, therefore, it is desirable for each family to have more room. Not the least return will be the emphasis on family life apart from the general social life.

TOPICS FOR DISCUSSION

1. Neighborhood conferences at the school to consider the problem of children's work ought to be profitable to all concerned. Try them.
2. What is your experience in paying children for certain work?
3. Can you devise a practicable plan by which a school could run a factory of some kind? Would it be better for the school to enter into some arrangement with a private factory that would enable children to work a part of the time in this factory and at the same time continue their school work?
4. Discuss various plans for teaching children to persist in their work and to have an ambition to do good work.
5. Make a study in your city of all the suitable possibilities for children to work.

CHAPTER IX

THE HOME AND THE SCHOOL

Part of the work of training our children is undertaken by the school. A half century ago the part undertaken by the school, as compared to that done in the home, was small. As the years have gone by the school has assumed a larger and larger part of the work of training our children. It is not our purpose here to go into the reasons for this shifting of more responsibility to the school. There is danger of the home's turning over to the school training that can be better done at home. The school should always be merely a supplement to the home training.

Certainly, whatever is done by the school and whatever is done by the home, there should be complete understanding by each of what is done by the other. Often this is not the case. The usual situation in America is for parents to turn their children over to the school and expect the school to accomplish the whole task of education and training. Usually the parent is ignorant of what the school is trying to do and of the methods used to accomplish its purposes. It is almost unbelievable that parents can be so ignorant of these aims and methods.

It sometimes seems as if the schools were the property of teachers, run by the teachers and for the teachers. The real situation is that the schools are supported by the parents and should be conducted for their children. The school is an institution of society the function of which is to assist the home in the training of children.

Nowhere in this country have we even begun to realize what can be accomplished by complete mutual understanding and full coöperation of school and home. The purpose of this chapter is to indicate what the home-school relationship ought to be. Let us try to state the scope of the work undertaken by the modern school.

THE WORK OF THE SCHOOL

The modern school undertakes to teach children to read and to introduce them to the world's literature as a source of pleasure and inspiration, so that throughout the life of the individual the world of books will be one of his main sources of joy as well as an incentive to live the higher life.

The school undertakes to give the child experience and training in music, art and nature as sources of joy.

The school attempts to lead the child to an understanding of the material aspects of the world as expressed in chemistry, physics and biology, to the end that he may control the various aspects of the

world and make its forces contribute to the wants and needs of man. It is evident that the work of the school is twofold. It helps to equip the child to make a living and to enjoy life.

These purposes of the school are also the purposes of the home. The efficiency of education could be increased many times over by a proper division of the work of education, the home doing what it can do best and the school doing what it can do best. The present division is doubtless far from the best one. For example, it is quite likely that the great task of teaching children to read should not be undertaken by the school at all, but that the child as a part of his play at home might very well learn to read. However, all such problems must be solved in the future by careful experimentation, and we must settle no such questions by mere assumption or guess.

HOME-SCHOOL COÖPERATION

Teachers are people whom parents have, by means of training-schools supported by themselves prepared to assist in training their children. The purpose of training teachers is to give them by special study a superior knowledge of child-nature and superior skill in training children and equipping them for their life-work.

In meetings with parents, teachers should explain fully what it is they undertake to do and how they

attempt to do it, and should show what the parent's part is and how it is to be done. The part filled by the teacher in this scheme of education is both that of a helper to the parent and that of an expert. The teacher is at once a parental helper and a parental adviser.

Through the parent-teacher meetings, the parents get a full understanding of the great task of education, and of the part they are to take in it. Then, each parent should keep in *very close* relationship with the teachers of her children. Provision ought to be made to enable a teacher to set apart a portion of each day for conferences with individual parents. These individual conferences should be sufficiently frequent to enable the mother to keep in full knowledge and understanding of the progress of her child.

The greatest part of early education is habit-formation. Some habits are mainly the result of the work of the school and others, of the work of the home. In nearly every case, however, both home and school are factors, and should coöperate. Since the work is coöperative, there should be very frequent meetings and conferences so that there will be no working at cross-purposes, but mutual support.

The mutual relationship of parent and teacher should begin when the child enters school and should continue without a break as long as he is in school. Almost every day I have brought to my attention cases of children in upper grades presenting grave problems of behavior or of school failure which are

due to mistakes made in the child's earlier school years—mistakes of which the parent was ignorant. The problems presented by such cases in the upper grades have often become so serious as to be almost unsolvable. In almost every case these serious problem cases would never have existed if the right thing had been done at the right time.

The most recent case I have studied is that of a boy in the fifth grade who cannot read because of poor reading vocabulary. The boy is a slow learner, and when he began to learn to read he did not learn all the words. As the years have gone by, his vocabulary deficiency has increased. From the beginning there should have been mutual home-school understanding of the case. The vocabulary should have been mastered from the first lesson through drill and constant reading at home and school. We have now to take the child back and begin on the second-grade level to build up a reading vocabulary.

Full coöperation and a thorough and honest study of all problems as they arise, and doing what ought to be done in the light of this study will put education on a much higher plane and bring about a higher order of sucess.

TOPICS FOR DISCUSSION

1. Try to work out a plan for the coöperation of home and school that would be an improvement on their present relations.

2. How can the home-school relations be so managed that the parents will know fully what the school is trying to do and the teacher will know fully what the parent is trying to do?

3. What should be done at the formal meeting of teachers and parents and what at the informal, personal meetings?

4. How often should mothers go and talk over with the teachers of their children the various problems connected with the children's education?

PART II

Practical Application of the Principles

CHILD PROBLEMS: DISCUSSIONS AND SPECIFIC REFERENCES

BAD HABITS

1. What are tantrums and how can a child be cured of them?

A tantrum is any kind of anger-fit, however manifested. Its purpose is to achieve some end which the child desires. The child learns through the trial-and-error method, sometimes through imitation, that he can achieve his purpose by having a particular kind of fit.

The child has wants. He is always trying to satisfy them. He wants to go to places; he wants to do certain things. His mother, for some reason, forbids. The child persists and insists. He may cry and scream, stamp his foot and throw himself on the floor. The mother lets him have his way. With frequent repetitions, a tantrum-habit is formed. Such anger-fits are in part due to the weakness, ignorance and poor judgment of the mother, but they are also, in some measure, due to a false psychology and bad pedagogy which teach that a parent should always argue and reason with a child. The seeds of anger-

fits are sown during the first year of life. The child learns that he can get what he wants by crying. As he gets older, the crying is elaborated and develops into some type of tantrum. Now one cannot explain whys and wherefores to a very young child, but at this early age the foundations of life are laid. The child learns how to "work" his mother, or he learns that his mother cannot be "worked."

The proper treatment is never to allow the habit to be formed. The mother should nip it in the bud. A parent should not make a hasty, ill-considered decision. When "no" is said, it should be after reflection; there should be a good reason. The child should learn early, *very early,* that the mother's "no" is part of the inevitable laws of the universe.

If, however, the tantrum-habit is formed and the parents really want to break it, there are various procedures, but one element should always be present in the treatment: *the tantrum should never achieve the child's purpose.* One method is to ignore the fit; the other is to inflict some pain the instant the fit starts—a quick, smart spanking, let us say. Whatever the mother does, she should be calm; she should not get excited; she should not raise her voice and have a fit herself. In many cases that I have observed, the mother was excitable and emotional. Indeed, the child often copies much of his tantrum behavior from one or the other of his parents.

2. How can enuresis, the habit of bed-wetting, be broken?

Bed-wetting is really not a bad habit at all, but a perfectly natural process that has not been modified and brought under control. If the mother has the time and patience she can teach a very young infant to urinate only when placed on a little pot. And, of course, the movement of the bowels can be brought under control in the same way. It is simply a matter of establishing a new, definite stimulus for an instinctive act. How soon this training can be established depends somewhat on the child. It ought, except in cases of subnormal children, to be accomplished by the time the child is two years old. By patience and persistence it can be done in the first year.

However, if a child three or four years old or older persists in bed-wetting, he should be given no liquid for some time before retiring, and the mother should waken him before he wets the bed and take him to the toilet. By and by he will waken of his own accord when his bladder is full, and can be taken to the toilet. As the child gets older, the time of waking will be later and later until finally he will not waken till morning, and the habit of bed-wetting will be broken.

This caution should be given: When the mother starts in to break up persistent enuresis she should

thoroughly study the psychological principles involved and carefully plan her procedure. She should have the child's time-schedules clearly in mind. She should be sure to succeed the first night, and should then allow no relapses, failures or exceptions to occur. Her previous study of the case should have revealed when to expect the bed-wetting. She should surely waken the child before this time arrives. There should be no ado made about the matter, no scolding, no punishment. The mother should merely do the proper thing at the right time in a calm, matter-of-fact manner.

Sometimes bed-wetting is due to anatomical or infective disturbances. A physician should be called in to decide whether such is the case.

3. How can the habit of thumb-sucking be broken?

When a baby first begins to suck his thumb the formation of the habit can easily be prevented. The method is to make it absolutely impossible for the child to get either thumb in his mouth. Two or three weeks are usually sufficient to stop the habit, if it is attacked in the early stage and in the right manner. Tying mittens or little bags on the hands is as good a way as any. Aluminum mitts may have some advantage. Another method is to use tubes made for this purpose. The arm is placed in the tube and the tube is tied on in such a manner as to make it impossible for the child to get the hand to the mouth.

Putting some bitter material on the thumb is

usually not successful. The child soon gets the bitter off and sucks away on his thumb; but wrapping the thumbs up with a rag saturated with quinine or aloes sometimes works satisfactorily.

The thumb-sucking habit is due to temporizing on the part of the mother. The breaking of the habit requires patience and persistence; moreover, the child gives no trouble while sucking his thumb. But how terrible the penalty to be paid later! To break the habit after it has been established a year or two is tremendously difficult. After that time it has become an automatism and seems to be one of the natural processes of the body, along with breathing and the beating of the heart. It is useless for the mother to undertake to break the habit after it is long established unless she is willing to give the matter the closest attention for some weeks. She should keep gloves on the child's hands while he is asleep in bed *always*. When the child is not in bed the gloves may be taken off and the thumbs wrapped with cloth soaked in quinine or aloes. Every young mother ought to know that the habit should not be formed in the first place.

4. How can the nail-biting habit be broken?

This habit is formed later than thumb-sucking, and is not so frequent, nor, perhaps, so bad. According to my observation it is a habit of later childhood, and may persist into adult life. It becomes an automatism. There are two principles in breaking it:

The automatism must be brought into consciousness and the person must be made to want to break it. It can be brought into consciousness by having him deliberately bite the nails and while doing it say, "Now I must not bite my nails," and then stop biting them. After doing this several times the thought of not biting them will come to mind before the nails are actually bitten, and this makes it possible for the person to refrain from biting them. But he must be made to want to refrain or it is useless to bring the biting to his consciousness. I have used this method successfully with persons who had continued the habit into mature life.

If the habit begins before the child is old enough for the use of the method here described, then some sort of physical prevention must be restored to, as was the case with thumb-sucking described above.

5. How can a child be cured of being saucy?

Often parents teach a child to be saucy, or at least permit sauciness, because it seems smart and cute. All young mothers should be taught not to allow sauciness ever. If the habit is never allowed to begin, then it will never have to be broken.

Sauciness is usually merely one aspect of the generally bad behavior of a poorly trained child. When such is the case, the parents need to take an inventory of the child's habits and attitudes, begin over again and train him properly. See the portion of this book devoted to courtesy habits.

6. How can a child be cured of perpetual whining?

Often the perpetually whining child is not well. To make sure of this point a physician should be consulted. If ill health is the cause of the whining, then of course the cure is to make the child well.

If a child in good health whines all the time, it is likely to be merely a habitual method of getting what he wants, and the cure is not to allow the whining to achieve the end which the child desires.

7. How can a child be broken of perpetually teasing for something which he wants?

A child who continually torments his parents about buying him this or that does so because such persistence succeeds often enough to make it pay. Parents should be slow in making decisions about what their children shall and shall not have. Children soon learn what kind of parents they have and what must be done in order to get from these parents the things desired.

If children are old enough to understand, parents should take them into their confidence and explain reasons for withholding things asked for. It is all right for a child to ask for what he wants, but when he is told that he cannot have it, and perhaps in most cases *why,* that should be the end of the matter.

A child should be taught to work for little things he wants. He can be given certain daily tasks for which he is to have definite wages to save up for buy-

ing the things he wants. Such training not only keeps him from constantly asking parents to buy things but also develops good habits of thrift and of working toward definite goals.

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Woolley, *Enuresis as a Psychological Problem.*

LACK OF TRAINING

8. How can obedience be developed in a child?

The habit of obedience should be developed by the second birthday and firmly fixed by the third. It should become automatic. By the end of the first year, the foundation should be laid. This foundation arises out of a firm, calm, consistent treatment of the child during the first year. The child will get his first lessons in obedience in learning inhibitions. There is something which baby should not do; mother says "no" and sees to it that baby does not

do the forbidden thing. The mother must be sure that the first lessons are absolutely successful. She must say "no" only with good reason, but when she says it she must see that the child obeys.

The mother must remember not to go too fast. Baby sees no reason why he should not do whatever occurs to him to do. The mother must develop one habit at a time, very carefully and cautiously. She should plan her procedure, plan definite drills in giving commands and having them obeyed. Sometimes it may be wise to turn this drill into a little game: the child is a soldier and does what he is told to do. This play and drill gets the child into the attitude of obeying commands.

9. How can persistent disobedience be corrected?

When a child three or four years old or over persistently and continually disobeys, it indicates that something has gone wrong in the previous training. The thing to do is not merely to correct the habitual disobedience. The parents should make a careful study of the situation and find wherein they have been at fault, then radically correct their method of training.

The trouble usually starts with a minor disobedience which is allowed to go uncorrected. By imperceptible degrees the child progresses from a little infraction that does not in itself amount to much and that the mother thinks is not worth noticing to gross infractions and wilful disobedience on a large

scale. As in all cases of bad habits, the thing to do is to stop it at the beginning. When this is not done, the proper formula for correction depends on the age and temperament of the child. Usually, the mother should have a talk with him about obedience and win him over so that he will *want* to obey. The mother should not threaten, but should calmly and persistently insist till the child responds with obedience. Punishments may be of some avail. For example, if a child is allowed to do something under the promise of obeying certain restrictions, and then goes ahead and violates the restrictions, the next time he asks to do this thing or even something else, the mother may say that if she cannot trust him he cannot be allowed to do the thing, and then use whatever means are necessary to prevent his doing it. The child is a social being; he lives in a social world. He must do his part, he must play the game. When he fails, then he forfeits rights, and must give up things which he desires. All the factors and conditions of a child's life must be controlled and manipulated by the parents to the end that the child shall become obedient to parents first and then to government and law.

10. How can a child be broken of lying and telling untruths?

The treatment of lying depends upon the age of the child and the motives for telling the untruths. Much of the early telling of untruths is due to the

fact that a young child does not clearly distinguish between reality and imagination. This distinction depends on age and experience. The parents can help the child somewhat as he grows older to make the distinction between things seen and heard and things only imagined. Another reason for lying is to escape punishment for some wrong-doing, or for something that was merely an accident, as accidentally breaking something. If a parent is unreasonable and severe about punishment, the child concerned will always try lying as an escape. It appears, therefore, that the way to break up lying is to get all the relations between child and parent *right*. Punishment has little place in the correction. Lying is always an aspect of stealing. This aspect of the problem is treated under question 11.

In the later years of childhood and in adolescence, parents should develop in their children a high ideal of absolute truthfulness as one of the highest of all virtues. Social and business intercourse should have truthfulness as a basis. Anything else leads to chaos.

11. How can a child be broken of stealing?

The first thing to do is to find the causes. By nature, a child takes whatever attracts his attention. We have to build up in his mind the proper ideas about individual ownership and leaving another person's property alone. In some cases this is hard to do. If the child has low mentality, building up such

ideals is difficult. If the child sees many things he wants and the parents get few of them for him, or perhaps get none, stealing often results. Practically every child steals at some time or other, and when caught usually lies to escape punishment. The very first time a child takes another's property, the parents should have him return it. In every way possible the parents should make the child see the enormity of stealing. They should explain that under no circumstances should we take what belongs to another. Parents should do what they can to supply the child's needs and wants; but a child must be taught that he cannot have everything. He must be helped to get fun and satisfaction out of what he has. Of course, every child should have certain playthings and necessities. The parents can make some of them and others can be purchased very cheaply. A child can be made happy with what can be bought for a few nickels.

It is unwise to put temptation in a child's way, in the form of money easily accessible. A child takes things that he wants, or money to buy the things wanted. In many cases that I have studied, the stealing was merely one aspect of a home situation that was radically wrong in many ways. Quite often there is a broken home with a stepmother or no mother, a stepfather or no father; quite often there are grandmother complications. Briefly, the home is often not a fit place in which to raise a child. A child

that steals is one of the outcomes. The cure is to correct the whole home situation.

Finally, a child must be taught to earn and save money to buy what he wants. He should have a purse or little bank in which to keep money. Pennies and nickels accumulated should be kept in the purse or bank. This money should usually be earned. A child should have an income just as a grown person has. He then can save up money to buy things wanted. He knows how much money he has or will have at certain future times, and plans his purchases accordingly. He gets used to the idea of living within his income and does not think of stealing. He is taught a useful life lesson. He learns that one gets nothing without paying for it.

12. How can a child be broken of the habit of running away?

Of course running away is not a habit. A child by nature goes wherever there is any attraction. What we have to do is to build up some definite habit or several habits, such as the habit of not going beyond a certain spot or place agreed upon. Most mothers are continually bothered by their children's running away, and the cause is their own inconsistency. They sometimes allow the child to go, and say nothing. On another occasion they forbid and punish. The child therefore takes a chance and goes. The cure of the trouble is plain. The parent should be abso-

lutely consistent and should see that punishment of some kind is always the consequence of running away. By *running away* I mean going without permission. If, every time the child runs away, the mother follows with a little switch and uses it on the way home, the running away soon ceases. A mother who is bothered very long by her children's running away is a very poor child-trainer; indeed, she has not learned the very first principles.

13. How can a child be trained in habits of orderliness and neatness?

Orderliness is a matter of specific habits, most of which must be built up under the guidance of the mother. They will not form themselves. The specific habits may be picking up blocks and other playthings, or putting away paper, pencils, books and clothes. The very first thing to do is to have a place where each particular thing is to be put, and to give the child patient, persistent and careful drill in putting it there. The mother must develop these different habits separately, slowly and carefully, and be invariable and inflexible in establishing them. It often helps at first to make some kind of game out of putting things away. And when the child is old enough (in the second year) and the mother has given considerable drill in orderliness, the putting of things away should be taken as a matter of course, something always to be done with no ado made about

it. When the child fails, merely hold him to the task, patiently and persistently.

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PROBLEMS CONNECTED WITH SELFISHNESS

14. Why are children selfish and what can be done about it?

Selfishness is just a part of human nature; it is a part of human nature common to all. Each life is separate and independent, and each person tries to attain his wants and desires. In this sense we are all selfish and shall be as long as we live. However, the nature and manifestation of our selfishness can be greatly changed. A child is happy in owning a toy

and playing with it himself. He can be so changed through training as to be happy in seeing some one else playing with his toys. This really amounts to an enlargement of oneself to include another, as a brother, or sister or neighbor. The change is a slow process, always merely a matter of degree, never complete. And of course, it is best for us that such is the case. It is our selfish desires that furnish the motive for work and achievement. Striving for personal possession and personal achievement has brought us out of savagery.

The mother's problem arises from the constant contention of the children over the possession and use of some plaything. For example, one child is playing with a ball and another child wants it; a contest ensues for the possession of the ball. Instead of a ball, the object of contention may be a doll, a wagon, or any other plaything. It may be food or an article of dress. What is the mother to do? She wishes to develop the idea of rights of property and unselfishness at the same time. How can she do it? She must train by slow degrees. At first she can make the giving of a toy to another a reciprocal exchange. Mary gives her doll to Jane while Jane gives her ball to Mary. The children must be taught to be most careful in using another's toy or any other property belonging to another, and to return it when the owner wants it. The mother should not expect much at first. She should fan the flames of what little altruism she finds and, day by day, it

will grow and brighten. She should reward by praise its every manifestation, and day by day she will see the child's self widen and enlarge. There must also be some form of punishment. The selfish acts that bring trouble must be followed by pain. The punishment should usually arise out of the situation. If John is the cause of the trouble, then for a time he should not be allowed to play with Willy nor to use Willy's toys.

The solving of all trouble arising out of selfishness is a matter of habit-formation. To definite situations, definite types of response are to be coupled and habituated so as to make the right response follow as a matter of course. The mother should remember that altruistic growth is slow; she should be patient, eternally patient, but also eternally persistent. As a result she will see her children grow to maturity with much more kindness, sympathy and love for others than would have been the case without the long, patient teaching and training.

15. How can quarreling and fighting be prevented?

Fights are contests of selves to establish supremacy or to attain some selfish end. The discussion of the preceding problem applies here also. Fights are merely aspects and incidents of selfishness. Therefore, in the home the mother can solve the problem by following the principles laid down above under question 14. But most trouble comes from contests with other people's children, and the best

solution is neighborhood agreement and unity in dealing with children in their social contacts. The child who makes himself a nuisance should not be allowed to play with other children for a time. Until we can have such unity it is doubtful that we should teach our chilren never to fight. In some cases, perhaps, we can. We can keep our child away from the neighbor's child who fights him. But our neighbor should not make it necessary for us to do so. Social opinion must, by and by, make all conform to the higher ideals. As things stand now it is difficult to raise a boy without allowing him to defend himself when attacked, abused or imposed upon. This is largely because so many parents do not give their children proper training nor exercise oversight over them. What we most need is training of parents in the ways of training children.

16. What can be done about jealousy and envy?

Jealousy and envy are manifestations of selfishness and therefore what was said under questions 14 and 15 applies here. The majority of children see many things which they do not have but would like to have, and which their parents are not able to buy them. The only solution is to help your child to be happy with what he has. Great happiness can come from home-made rag dolls, from crude and simple playthings and with loving parents who play with the children. "The kingdom of God is within you." The things most necessary to happiness are

not the exclusive possessions of the rich: they are sunshine, health, companions and parental love. Financially poor parents can give their children what many rich parents do not always give, love and companionship.

17. How can children be taught to control their anger?

Some of the principles involved here were discussed under question 1. Perhaps the best advice is to say that parents should set a good example. Parents should be calm and controlled. When a child begins to lose his temper the parents should be all the more calm; instead of raising their voices they should lower them. For very young children, then, the mother sets a good example of self-control. With calmness and gentleness she helps the child to control himself. She is careful to use no language she does not wish her child to use, and no actions she does not wish her child to imitate. In extreme cases the child who will not control himself should be temporarily ostracized from the other members of the family, to give him time to gain control of himself. The mother should do whatever should be done in this way very calmly and gently.

With older children, the coöperation of the child must be obtained. The mother and child take up the problem together and plan a method of control. The habit of saying nothing when angry should be formed. Praise of successful conduct helps. Anger

always arises out of situations. Usually something can be done to prevent the situation from arising. And whatever the age of the child, diverting the attention from the anger-causing situation helps. Wise parents avoid emotional conflicts with their children whenever it is possible to do so, and they do not manifest anger in the presence of their children.

18. What are parents to be when quarrelling and fighting are clearly the fault of the neighbors' children?

This is one of the most difficult of problems because we do not have control over our neighbors. All we can do is to organize the best opinion of our neighborhood. If the parents of children who play together would meet and calmly talk over their child-problems, some good would usually result. It usually happens at such a conference that the sensible parents are in the majority. When nothing can be accomplished at friendly conferences, we can, as a last resort, keep our children at home so as to make trouble impossible. It is needless to say that such a solution is only temporary.

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Wexberg, *Your Nervous Child.*

FEAR

19. What is fear?

Fear is an emotional state into which one is thrown by impending danger of any kind, real or imaginary. The mechanism of its expression is part of our inherited nature. The situations that excite this mechanism are, in part at least, due to the accidents of life. Early experiences have much to do with fixing or establishing the situations that arouse fear. For example: Whether a dog will excite fear in a child depends upon the child's early experiences with dogs. If when he is very young, a dog growls fiercely at him or snaps at him or actually bites him, then dogs become arousers of fears in that child.

20. What are some of the most common excitants of fear in early childhood?

Anything very unusual is likely to excite fear in a child: very loud sounds, strange sounds, large or strange animals, or strange persons. Darkness, if not

itself an excitant, is very favorable to the arousal of fear.

21. Do all children show fear at some time or other?

It is impossible to say. It is conceivable that if parents could completely control the child's environment, the child might grow to maturity without ever having had fear aroused in him. But no parents can completely control their children's environment, and consequently it is probable that every child at some time or other feels the emotion of fear.

22. What should a mother do about fear?

The most significant practical aspect of the fear-problem is that through some unhappy experience a child has fixed in him some unreasoning fear: of fire, of thunder and lightning, of dogs, of cats, of cows, of policemen, of darkness or of some imaginary bogy. Sometimes the experiences which arouse and fix these fears are unavoidable, but often they are due to the ignorance of mothers, nurses or brothers and sisters. Sometimes they are due to the pranks of unthinking young people.

Whatever their cause, they can be cured by a wise, patient mother, who should show herself fearless in the presence of whatever it is that excites the fear in the child. She thereby shows the child that there is no cause for fear; she soothes and assures him. Of course, no sensible mother will ever try to control a child by threats of what she, some other per-

son or some imaginary monster will do to him. How terrible and real the fears of childhood are is indicated by the fact that men and women remember many of their early fears after the lapse of years. To save children from the terrors of fear, which may indeed cause anxiety and uneasiness throughout life, parents should use unusual care, foresight and wisdom in guarding them from unnecessary experiences that excite fear, and in dealing with the children after fears have been aroused. For extended treatment of this subject see Chapter IV in this book and the references given herewith.

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FEEDING AND DIET PROBLEMS

23. What are the main feeding and diet problems which a mother will have to solve?

Feeding problems involve what should be eaten, how much should be eaten, how often the child should eat and how to get the child to eat what and when he

ought. Only the last is a psychological problem, and will be treated here. For a treatment of diet-problems from the medical and physiological points of view, the mother should consult the books mentioned in the selected references.

24. What are the behavior problems connected with a child's eating and how should they be treated?

The mother's problem is inducing her children to eat the kind of food which the physiologist says ought to be eaten, in the proper amounts and at the proper time. That this becomes a serious problem is largely the mother's own fault. There are three erroneous procedures which are responsible for feeding troubles. (1) By forcing the child to eat a food for which he has not acquired a liking, spinach for example, the mother creates in the child a strong negative attitude toward this particular food. (2) By forcing the child to eat when he is not hungry the mother creates in him a revulsion toward eating at all. (3) By constantly talking about food and eating she arouses stubbornness and rebellion in the child. Moreover, by refusing to eat, the child becomes of great importance at the table. He likes this importance and the attention which he receives. The situation in many homes actually develops into a habit. Sitting down at the table becomes the regular stimulus or setting for a contest between mother and child, always expected, always occurring.

The proper food should be placed before a child.

If he does not eat it, nothing should be said about it. Nature will not let the child starve. After vigorous outdoor play a healthy child will eat if the mother will place the food before him and *leave him alone*. He is as sure to eat as a hungry pig would be. What the children should eat, and how much, should not be talked about at the table. Talk about something else. Tell stories; relate experiences. Let the meal-time be the happiest hour of the day. It should never be a time for correcting a child for misdeeds, or for calling attention to any kind of unpleasantness. Let such things be attended to at another time, but not immediately following the meal, for violent emotion likely to be aroused will stop digestion.

25. How can a child be taught to like new foods which he ought to eat?

We can teach a child to like new foods by having him taste the food, taking at first a single bite, at another time two bites and so more and more. The mother should make no ado about it. She should merely say that she likes the food and wishes the child would try it. If you cannot succeed in this way, give the matter up for a time. There are always several kinds of food that have the same food-value. There is no necessity for eating one particular kind rather than another. Of course, the cost of the different kinds of food has to be considered, and the amounts of the desired food-elements in them. But usually these factors are of less importance than the

child's likes. A child will come to like some one of the types of food which his body requires. His nature sees to that. Propagandists are responsible for much nonsense about the necessity for eating some particular food. A hungry child that has not been spoiled will eat as much of such food as his body needs. In fact, the doctors and food-experts themselves often disagree. In general, if a child is thriving on the food which he eats, the mother need not worry. Of course, she should be sure that he is really thriving.

26. What is to be said about eating between meals?

There is really no question about eating between meals. The question is, how often should a child eat? Young children should eat more often than do older people. For children, three meals a day are not enough. They need four or five, depending on their age. The main point is that there should be regularity, definite meals at definite times, for the mother's convenience if for no other reason. Each mother, in consultation with her physician if she needs his aid, should work out an eating schedule for her child, and adhere to that schedule. There should usually be no reason whatever for deviating from it. In general, a child should eat when hungry, and should not be made to eat when not hungry, but a busy mother cannot stand ready to hand out food at any and all times. She should set definite times for eating, and under normal conditions, if no one

has given her child food since his last regular meal, he will eat when the regular meal-time comes. No sensible person will give another person's child food between meals. Such an offense is unforgivable. The feeding of a child is that child's mother's business. It often happens that a child is not hungry at meal-time because he has had food of some kind, perhaps candy, within an hour or two of his regular meal. Since he is not hungry he does not want to eat. On such occasions, the mother often says, "If you do not eat your dinner you shall have nothing afterward and must go to bed without any more food." Now, the mother is wrong. It is not the child's fault that something has been given to him just before meal-time that prevents his being hungry now. He may be very hungry at bedtime and should have something to eat at that time. The proper solution of such a situation is for the mother to see to it that the child be given nothing to eat shortly before meal-time.

Another practice for which I can see no justification is this: A child, for some reason, is not very hungry. The mother says "If you will not eat your meat and potatoes, you cannot have your dessert." Now if the child is not very hungry, a light dessert or a little fruit is the very thing to eat. This seems to me much more sensible than to eat a rich dessert, as is often done, on top of a full meal of substantial food. Often the highly seasoned dessert is just that much too much to eat.

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Aldrich, *Cultivating the Child's Appetite.*
Beard, *Parent Education,* Ch. VI.
Chapin, *Heredity and Child Culture,* Ch. XII.
Hogan, *How to Feed Children.*
Holt, *The Care and Feeding of Children.*
Maccarthy, *The Healthy Child from Two to Seven,* Ch. III.
Morse, *The Care of Children,* p. 9.
Peters, *Diet for Children.*
Richardson, *The Nervous Child and His Parents,* Chs. VI and XXIX.
Richardson, *Rebuilding the Child,* especially Ch. IV.
Roberts, *Nutrition Work with Children.*
Rose, *Feeding the Family.*
Thom, *Everyday Problems of the Everyday Child,* Ch. IV.

SLEEPING-PROBLEMS

27. What are the sleeping-problems that confront a mother?

The problems connected with a child's sleeping have to do with the amount of sleep, the time for sleep and how to induce the child to go to bed willingly. Only the latter is a psychological problem.

The amount of sleep is a physiological problem. The authorities tell us that the amount needed varies with age and to some extent with individuals. The family physician should be consulted if the mother is in doubt. The amount of sleep needed is somewhat as follows: During the first year, sleeping, with

eating, is the main business of life. During the second year, the child should sleep all night and have a nap in the forenoon and one in the afternoon. During the third and fourth years he should sleep all night and have a nap in the afternoon. From seven to ten years, Holt says a child should have eleven hours' sleep; from ten to fourteen years, ten hours' sleep; and from fourteen to sixteen years, nine hours' sleep.

The mother's chief problem is how to get the children to go to bed at the proper time willingly. In many homes there is always an unpleasant scene at bedtime and nap-time. The wise mother never allows the sleep problem to develop into a nuisance; she finds ways to manage the business of going to bed without friction. The mother who fails in other aspects of child-training is likely to fail here also.

The following suggestions may be found helpful: The child should learn through experience that it is of no use to demur. When it comes time to go to bed he is to go without any argument. The very manner of some mothers suggests to the child that he is expected to object. As bedtime approaches, it is a good practice for the mother or father to read to the children or tell some stories. This puts the children in a pleasant frame of mind. The end of the story period should be the signal for undressing and going to bed. They should be put to bed quietly, expeditiously and as a matter of course, each child in his own little bed. After they are put to bed the

children should be required to lie quietly till they go to sleep. Of course, they should go to the toilet before going to bed.

When children are old enough they should be taught to undress themselves and put their clothes in order, ready for the morning. Pride in this matter should be developed. It might very properly be developed into a regular ceremony. When there is more than one child in the family, sometimes a contest to see which child can get ready for bed first is proper and serves a good purpose. It is perhaps not best to make it a regular procedure.

SELECTED REFERENCES

Beard, *Parent Education,* p. 40.
Blanton and Blanton, *Child Guidance,* Ch. V.
Holt, *The Care and Feeding of Children* (Revised), p. 193.
Maccarthy, *The Healthy Child from Two to Seven,* Ch. IV.
Richardson, *Rebuilding the Child,* p. 35.
Richardson, *The Nervous Child and His Parents,* Ch. IX.
Thom, *Everyday Problems of the Everyday Child,* Ch. V.

PUNISHMENTS

28. What are proper punishments and when should they be inflicted?

There are just two influences which we can bring to bear upon a developing child: pleasure and pain. It is the business of parents to see that pleasure

rewards the child when he does right and that some kind of pain is the consequence of doing what ought not to be done. And there are two kinds of pain. The child suffers from physical pain when he is spanked and from what we may call "mental" pain when he is deprived of some privilege or liberty. In general we have to use the physical type of pain first and the "mental" type after intelligence is sufficiently developed.

Experience seems to indicate that it is best if we can make the punishment for a wrong act in some way have a natural or logical relation to the act. For example, a boy purposely hurts a brother or sister. As a punishment, we take away for a time the privilege of playing with the one hurt, or perhaps with any one else. Some parents inflict upon the aggressor the same kind of pain which he had inflicted upon the playmate. In some cases this may be the proper procedure. It brings the child to a full realization of what he has done.

Parents probably have the greatest doubt concerning the use of corporal punishment, as spanking or whipping with a switch or strap. It is difficult to give advice on this matter. Much depends upon the age and the intelligence level of the child. And apart from age and intelligence, children react very differently toward corporal punishment. Parents who seem to be most successful in training their children use corporal punishment least. But one would hesitate to say that no child should ever suffer from

corporal punishment, for in many cases physical pain seems to be the only punishment effective.

In ordinary cases, corporal punishment is out of place after the years of early childhood. And at any age it is only a temporary measure. We have not succeeded in our training until the child does right from choice, from ideals that have been developed and not because of fear of physical punishment.

Corporal punishment takes the place of higher motives at a time when a child is too young to feel the appeal of reason. After all, habit is the basis of morality and the habits must be formed, at least in part, before there is much reason in the child. For example, when a very young child runs away from the house and the mother follows with a little switch and inflicts a keen pain on the child's legs, and invariably does this when the child runs away, she breaks the child of running away and may thereby save his life.

The question of proper punishments demands more careful study, good judgment and wisdom than any other child problem. It seems safe to say that in our reaction from the severity of former years we have gone too far in the opposite direction and are now too lenient. There seems no doubt that a little spanking in the pre-school age may save the person from the terrible punishment of a prison sentence later.

Most persons can improve themselves as child-trainers by being more consistent, more invariable

and more just. Most of us let a child go unpunished one day for the very same act for which we punish him the next day. He sees that we are unjust and the effect on him is bad. Where a home is systematic and orderly, and the parents themselves set a good example of conduct and enter thoroughly and sympathetically into the lives of their children, using positive, constructive measures, punishments do not enter very largely into the scheme of training.

SELECTED REFERENCES

Arlitt, *Psychology of Infancy and Early Childhood,* p. 103.
Beard, *Parent Education,* pp. 117, 125.
Blanton and Blanton, *Child Guidance,* Ch. XIII.
Hillyer, *Child Training,* p. XXV.
Maccarthy, *The Healthy Child from Two to Seven,* pp. 95–108.
Martin and De Gruchy, *Mental Training for the Pre-School Age Child,* p. 98.
Richardson, *The Nervous Child and His Parents,* Ch. VII.
Richardson, *Rebuilding the Child,* p. 75.
Stern, *Psychology of Early Childhood,* Ch. XXXVII.
Walsh and Foote, *Safeguarding Children's Nerves,* Ch. X.
Wexberg, *Your Nervous Child,* pp. 167–173.
Wickes, *The Inner World of Childhood,* Ch. III.

HEALTH

29. What health habits should a child form and how can a mother help in their formation?

Children should form the following health habits:

washing hands before eating and after going to the toilet; not unnecessarily touching or handling food; washing or peeling fruit before eating it; keeping hands away from the mouth, and the fingers out of the mouth; keeping the teeth clean; and never putting into the mouth anything picked up off the ground or floor.

Read the chapter on habit in this book and consult the list of health habits found there, and the directions for forming habits. Consult the books listed following question 30.

30. What should a mother do, in addition to forming the habits considered in question 29, to keep her children well?

A mother should prepare herself for her job of being a mother; and in regard to health, this means the reading of books on health and disease, especially on contagious diseases. She should have full knowledge of food and diet, exercise and play and nursing. She should keep in touch with her family physician and follow his advice. She should make sure that her child gets the proper amount of sleep, that the movement of the bowels is attended to, and that regular habits are formed in regard to going to the toilet. She should keep her children away from contagious diseases and obey quarantine regulations. She should have her children vaccinated and the proper toxins and anti-toxins administered, following the advice of her physician.

SELECTED REFERENCES

Beard, *Parent Education,* Chs. I, II, IV and XV.
Holt, *The Care and Feeding of Children.*
Maccarthy, *The Healthy Child from Two to Seven,* Chs. VIII and IX.
Morse, *The Care of Children.*
Richardson, *The Nervous Child and His Parents,* Chs. II and III.
Richardson, *Rebuilding the Child,* Chs. III, VIII and XI.
Seham and Seham, *The Tired Child,* Ch. XXIII.
Shaw, *The Happy Child,* pp. 85–118.

PLAY

31. What are the mother's problems in connection with the children's play?

A mother should prepare herself for her task by reading books on play and exercise and their relation to health and growth. Parents should provide proper toys for play indoors, and toys and apparatus for play outdoors. The mother should plan the play-activities of her children, and not leave them to chance. Both mother and father should play much with their children, and should teach them proper and interesting games. They should often go on picnics and excursions with their children. Read the chapter on play in this book and consult the references below.

SELECTED REFERENCES

Hillyer, *Child Training,* pts. V and VI.
Garrison, *Permanent Play Materials for Young Children.*
Maccarthy, *The Healthy Child from Two to Seven,* Ch. V.
Martin and DeGruchy, *Mental Training for the Pre-School Age Child,* p. 79.
Shaw, *The Happy Child,* p. 43.
Whitten and Whitten, *Pastimes for Sick Children.*
Wickes, *The Inner World of Childhood,* p. 214.

WORK

32. What are the parental problems connected with the work of children?

Parents have two main duties connected with the work of their children. They should provide work for their children and develop the right attitude toward work.

All parents should provide some kind of work for their children. At least some of it ought to be physical. At as early an age as possible children should be taught to assume part of the work of running the home: cooking, dishwashing, cleaning the house, keeping up the fires, carrying out the ashes, mowing the lawn or cleaning off the sidewalks.

A very young child can assume some responsibility, if no more than that of putting away his toys.

An older child can assume more and larger responsibilities.

Parents should teach their children through experience that for the things in life which we need and want we must *exchange labor*. There is no other legitimate way to satisfy our wants. Everything that we use or consume comes from somebody's labor. Each must do his own proper share of that labor.

We should teach our children the proper attitude toward labor, namely that work is necessary to life, that all forms of labor are essential to our complex social and industrial life, and that we must respect all forms of work and workers. We ought to help our children to find the kind of work in which they can be successful and happy, and should see that they prepare themselves for their work.

When children assume their part of the work of the home, they should have definite and regular amounts of money for it, just as we receive money for our work. Read the chapter on work in this book.

SELECTED REFERENCES

Hillyer, *Child Training,* pt. VII.
Walsh and Foote, *Safeguarding Children's Nerves,* p. 8.
Forest, *Pre-School Education,* p. 156.

COURTESY

33. How can a mother develop courtesy in her children?

The first requisite in developing courtesy in children is that a mother be perfectly courteous herself. Courtesy is a matter of habit. A mother must teach her children the proper things to do on all occasions and cause them, through practice, to habituate all the proper responses, so that courteous action will be as natural as breathing.

Courteous actions are merely the established ways of acting in all social situations. They are matters of form; they show good breeding. A child should be drilled in them as patiently and as thoroughly as he is drilled in the multiplication tables.

Directions for forming the courtesy habits and a list of them will be found in the chapter on habit in this book.

SELECTED REFERENCES

Hillyer, *Child Training,* pt. II.
Mead and Abel, *Good Manners for Children.*
Wickes, *The Inner World of Childhood,* Ch. III.

SELF-RELIANCE

34. What are the problems connected with self-reliance?

A mother should know what things her child should learn to do for himself and how she can help

him to learn them. As early as possible a child should be taught to feed himself, dress himself, wash himself, tie his own shoe-strings, put away his clothes and, in fact, do everything possible for himself. These things can be learned only through much practice. Since a mother can do most of these things much more quickly than a child can do them for himself, to expedite matters she often performs these tasks for the child much longer than she should, if his good is to be considered. For, as long as the mother or father does everything for the child, he gets no practice in learning to take care of himself.

There are various motives or incentives which a mother can use in developing self-reliance. One of the best is the desire which the child has to be like big folks. A child likes to feel grown up, and to do what older people do. Several forms of play and competition can also be used. For example, children can play they are firemen and hurry to dress so they can go to the fire. Competition can sometimes be used. The children see which can dress or undress first. The ambition to be like a Boy Scout and do what Boy Scouts do has been used effectively by some parents. If a child of normal intelligence three years old cannot do practically all the common things for himself, the mother has failed to do all that she should in his training.

Encouraging a child to do all the necessary things for himself is a means of developing self-confidence,

a very desirable trait to have throughout life. It is a good thing for a child to feel that he can do what any one else can do. Such an attitude makes him always put forth his whole strength, and this is no small part of success. A person who *never* tries, *never* succeeds; a person who *always* tries at least *sometimes* succeeds.

SELECTED REFERENCES

Martin and DeGruchy, *Mental Training for the Pre-School Age Child,* p. 59.
Shaw, *The Happy Child,* p. 13.
Wickes, *The Inner World of Childhood,* p. 63.

SPEECH PROBLEMS

35. What are the speech problems with which a mother has to deal and how should she deal with them?

The speech problems concern defective speech and improper forms of language. Defective speech may be due to malformation of some one or more of the speech-organs. A physician or speech-expert should be consulted when such is the case. Such experts should always be called in in case of stuttering and stammering, to determine the causes and prescribe the treatment.

When the trouble is merely the mispronunciation of certain vowels or consonants, it is usually because the child is not holding the speech-organs in

the proper position. For example, in saying the sound of *S* the child may hold the tongue between the teeth instead of against the roof of the mouth just above the upper front teeth. The parents may be able to help the child to correct such faults as this.

Unwise parents often actually encourage defective speech by talking "baby talk" to their children and by repeating incorrect sounds of the vowels and consonants made by the children.

The mother should thoroughly test the child on his ability to say every vowel sound and every consonant sound. When the child makes an error, she should find out just what the cause is and then make the correction. If the problem proves beyond her she should seek expert advice.

Another form of speech trouble is using improper forms, or what we usually call ungrammatical language. This is practically always due to imitation. Of course, a very young child will use wrong case-forms and make other errors because of intellectual immaturity. But if he constantly hears the correct forms, he soon corrects his own speech errors. The parents can help in this correction by repeating the correct form when the incorrect one is used by the child. A child that has the good fortune to grow up in a home where the parents have intelligence and culture, very early acquires habits of correct speech. In acquiring speech, imitation is by far the greatest factor. Parents who remember this fact

will have few speech difficulties with their children. How unfortunate is the child who does not hear correct forms of speech in his early years! It would be a fine thing if all parents had or would acquire high ideals of correctness and elegance in speech.

Parents should not only teach their children correctness in speech in a grammatical sense, but should teach them exactness of statement, telling the exact truth and nothing but the truth, and using just the right words to express the precise thought they mean to convey.

SELECTED REFERENCES

Blanton and Blanton, *Child Guidance,* Ch. VIII.
Richardson, *The Nervous Child and His Parents,* Ch. X.
Stern, *Psychology of Early Childhood,* Ch. IX.

SEX PROBLEMS

36. What should a mother teach her children concerning sex?

There are two sex problems with which a mother has to deal. The first is teaching young children the facts concerning the origin of human beings and the second is the development of habits and ideals concerning sexual morality. The first is a problem of early childhood, and the second is one of the main problems of adolescence.

When children are interested in knowing where babies come from, the mother can tell them the sim-

ple fact that they grow inside their mother's bodies from tiny eggs. I cannot see that a young child needs to know more than this. When the mother thinks the child is old enough to know all the facts she can tell them to him. And the information should be given as plain, simple facts, just as she would explain the process of burning, or cooking, or any other natural process.

With adolescence comes a different problem. Then, sex knowledge is of vital, practical importance. But it seems to have been wrongly assumed that *if* young people are taught all the detailed facts concerning fertilization, embryonic growth, birth and sexual diseases, then *all will be well.* Such is by no means the case. Knowledge of the facts of generation have little to do with sexual morality. Indeed, they may even lead to sexual immorality. Youth should know the sex facts, it is true, but it must be led to build up high ideals concerning the relations of the sexes and to form proper habits of decency and restraint.

Boys and girls during adolescence should have proper guidance and close supervision. As far as their physical natures are concerned, they are animals. Their sexual instincts and emotions are aroused by rather definite stimulation, odorous, tactual and visual. The natural responses come as inevitably as does the explosion of gunpowder when it is touched by a lighted match. It is unwise to put young people into these dangerous situations. Par-

ents who do so, need not be surprised if terrible consequences follow. Most of the safeguards that society has developed for keeping young people pure, and old people too, for that matter, are the outgrowth of many centuries of experience and should not be lightly thrown aside.

In a state of nature the sexual desire would be gratified with the coming of adolescence. But marriage, a late institution of society, is delayed for some ten years and more after sexual maturity comes. Properly passing these ten years is one of our greatest problems. Parents must give it most careful study, and must give their children understanding and sympathetic guidance. Extensive reading in the following references will help.

SELECTED REFERENCES

Beard, *Parent Education,* Ch. XVI.
Blanton and Blanton, *Child Guidance,* Ch. XI.
Chapin, *Heredity and Child Culture,* Ch. V.
de Schweinitz, *Growing Up* (best book for a simple statement of the facts).
Groszmann, *A Parent's Manual,* Ch. XI.
Pierce, *Understanding Our Children,* section V.
Richardson, *The Nervous Child and His Parents,* p. 270.
Thom, *Everyday Problems of the Everyday Child,* Ch. XVII.
Wickes, *The Inner World of Childhood,* Ch. IV (on adolescence).

CHARACTER TRAINING

37. What are the problems of character training?

The basis of character is to be found in habits, attitudes and ideals. Character training consists in the establishment during the periods of infancy, childhood and youth, of such habits, attitudes and ideals. Mere knowledge of right action is not sufficient. Character training, as distinguished from other training, is concerned with our social relations, our relations with our fellows. As the child meets the various social relations in early life, the parents should help him to establish the socially approved responses. These situations are such as involve truthfulness, honesty, sympathy, industry and proper social spirit. These are the cardinal virtues.

Character training as here defined begins on the first day of the child's life. Very important for the future is the way a child is treated during the first month of his life. In the early days and weeks, he should learn, through the way he is treated, that this is a world of regularity, of law and order. Very early the child should learn to obey his mother. Complete obedience and full confidence in her supreme wisdom and authority will be the basis of all later training. Unless this perfect relationship between mother and child is early established, all other training is likely to fail; but if it is established, the later training need not fail.

Parents must bear in mind that character training is like all other forms of training. The same psychological principles are involved. Habit is the great foundation, and the moral habits must be formed long before there is much capacity for reasoning. They must be automatized through constant repetition. They must become second nature. Children must learn through constant practice to do the right thing as the various situations of life arise as naturally and inevitably as they put out the right hand to shake hands.

Throughout all the years of training, the parents must remember that sympathy, coöperation and understanding will do more good than mere repression and compulsion. Unless there is a happy relationship between parents and children, moral training and all other forms of training will largely fail.

Character training must be faced as a problem, or rather as a series of problems. As each arises, the parents should study it as they would any other problem. They should study it in the light of science and common sense, and they should stick to each problem till they find a solution.

SELECTED REFERENCES

Beard, *Parent Education,* Ch. XX.
Blanton and Blanton, *Child Guidance,* p. 165.
Chapin, *Heredity and Child Culture,* Ch. X.
Maccarthy, *The Healthy Child from Two to Seven,* p. 95.
Shaw, *The Happy Child,* p. 3.

INDIVIDUAL DIFFERENCES

38. What problems are connected with the fact of individual differences?

Parents should remember that their children are as different inside, that is, mentally, as they are outside or physically. And just as no two are alike outside or physically, so no two are alike inside or mentally. As a result of these differences, each child is to some extent a special problem; each one may respond just a little bit differently from the others. Methods that work with one do not always succeed with another.

Children differ in their so-called *general intelligence* and also in such specific abilities as musical, artistic, literary and mechanical ones. All these differences can be measured by psychologists with some degree of accuracy. And there is as much need for parents to consult clinical psychologists on such matters and all problems of child-training as there is for them to consult the physician concerning problems of physical health. However, parents should distinguish between quacks and scientists in psychology just as they do in medicine.

Parents should not attach too much importance to the short, group mental tests now commonly given in school. These tests are of some value and roughly measure certain abilities important in school, but they do not measure all abilities and there are many

sources of error in their measurement of what they attempt to measure. In all cases of serious trouble in maladjustment in school, a clinical psychologist should be called in to make a careful study of the case.

Some parents cannot understand how a child can be rated high in intelligence and still do poor work in school. There may be an error in the mental rating, but the trouble may also be due to the fact that the child, although really having high ability, does not try to learn. No matter what a child's ability, he will not make progress in his studies without work. Such cases should be carefully studied and the facts of the situation correctly ascertained. When the facts are determined, the treatment will usually be easy.

Very little should be said to children concerning their ability or lack of ability. It is our duty to get out of each child all that is possible, and to give every opportunity to the high and low, the rich and the poor, the bright and the dull.

Except in cases where special ability is surely required, as in music, a child that can succeed in one study can also succeed in the others. When such is not the case, there is usually, though not always, fault in the teaching. The excuse that a child, although able to learn arithmetic, let us say, cannot learn spelling, is usually not the truth. Writing and drawing involve a muscular control and coördination that may or may not accompany other abilities.

SELECTED REFERENCES

Arlitt, *Psychology of Infancy and Early Childhood,* Ch. XIV.
Patri, *The Problems of Childhood,* pt. III.
Patri, *School and Home,* Ch. IV.
See also any modern psychology under *Individual differences.*

READING

39. What are the reading problems of young children?

There are few ways in which parents can be so helpful to their children as in the matter of reading. In a child's third year, if not earlier, he should be introduced to books. He should get this introduction sitting on his mother's lap while she reads *Mother Goose* and shows him the pictures. Reading to the little children should be a daily occurrence in every home. In a short time the child learns to give his attention to the reading, and soon reading becomes one of his greatest joys.

Even the very little children should be allowed to handle the books, turn through them and look at the pictures by themselves. They should have their own books and begin at an early age to build their own little library collections. The mothers who, early in their children's lives, establish reading habits and a love for books, have done a great service.

On the other hand, it is often difficult to develop an interest in books in the case of a child whose parents have not read to him at home.

Every mother should familiarize herself with the field of children's literature. Those who do not know where to begin should consult a librarian. The two references below will be of service. Various publishers issue lists and descriptions of children's books.

SELECTED REFERENCES

Bonner, *A Parent's Guide to Children's Reading.*
Bulletin of Detroit Teachers College Children's Clinic (gives list of books for children of pre-school age).

MUSIC

40. What problems are presented by the musical training of children?

In pre-school education, the greatest possibilities are in the field of music and rhythm. A greater number of children respond to music than to any other form of education, and they respond earlier. The child's musical training begins with the lullabies sung to him by his mother in the early days of infancy. In the child's fourth year, considerable training is possible, and he can get much enjoyment out of music.

One of the main things is to train the child's body to respond to music. The child can be taught to keep time, to march and to respond in various ways to different types of music. A child should learn to sing a few simple songs that he likes. Most children soon make up little tunes themselves. There should be available a piano and a phonograph.

The child should be constantly exposed to good music even when very young. As he grows older he should hear more and more good music. It should be the business of the home and other educational forces to help every child to have the training that will enable him to get joy out of music. Every child for whom it is possible, should be trained to produce some kind of music. Music is one of the greatest sources of pleasure, but one must be trained to get this pleasure just as one must be trained to get pleasure from books.

SELECTED REFERENCES

Coleman, *Creative Music in the Home.*
Hillyer, *Child Training,* pt. V.
Jaques Dalcroze, *Rhythm, Music and Education.*
Pennington, Jo., *The Importance of Being Rhythmic.*
Stern, *Psychology of Early Childhood,* pp. 341–348.

ART TRAINING

41. What can be done in the art training of young children?

Not so much can be done in art as in music; still, considerable is possible. On the one hand the object is to help the child through opportunity and training to get fun out of pictures. On the other hand the object is to help the child to express himself in drawing and painting. A child gets pleasure both in looking at the drawings and pictures of others and in making drawings and pictures himself.

Every book having pictures in it that comes into the home, and every magazine, should be given the children to look at. They soon get a great deal of pleasure in looking at the pictures. The parents should encourage them by asking about the pictures which they see in the books and magazines. What is in the pictures? What do the pictures mean? Which pictures are liked best? What are the elements in the pictures that are interesting? With a little help from the mother children can make interesting picture-books by cutting pictures out of old magazines and pasting them in a book made of large sheets of wrapping paper.

Every child should have pencils, crayons, paint, brushes, an easel and plenty of paper. It is interesting to watch the development of the child's ability to draw. If a mother will keep a series of her child's drawings with the dates on them she will soon learn

a great deal about the development of perception as well as of expression.

In every way possible the child's knowledge of what is beautiful and his love and appreciation of things beautiful should be developed and stimulated. Not only pictures, but homes, yards and gardens, streets, cities, roadways and whatever makes up the environment of man should contain the element of beauty to the greatest extent possible.*

PARENTAL EDUCATION

42. What ought parents to know to prepare them for their work of training their children?

Parents ought to know about their responsibilities and opportunities in the matter of training children. They ought to know that they must prepare for their jobs as parents. This preparation means getting all the exact, scientific knowledge possible about child-nature and the laws of learning. They should know also that mere knowledge will not suffice. They must know *how* to train children and then must *do it*. Carrying exact knowledge into practice means eternal patience and vigilance. No amount of knowledge that one has at the beginning will suffice for the whole job. Every child, to some extent every situation, will present certain unique problems that must be solved by careful study. Human beings and human conduct present the hardest and the most

* See Stern, *Psychology of Early Childhood*, pt. IV.

complicated problems in the world. A child does not present a problem that can be solved in a day and then remain solved for all time afterward. A child presents problems to his parents every day for some twenty years. The solution of the later problems is usually easier if the early problems have been carefully solved. Many parents allow their difficulties to accumulate because the early problems are evaded and postponed. The great danger is in letting situations grow in difficulty and get beyond control.

The parent should learn to go to science for help. He should, however, become a discriminating reader. He should learn to distinguish between fact and fiction, between established knowledge and propaganda. There ought to be available in every community a trained clinical psychologist to guide parents in their work of child-training. The following books will be found helpful.

SELECTED REFERENCES

Abbott, *On the Training of Parents.*
Arlitt, *Psychology of Infancy and Early Childhood.*
Beard, *Parent Education.*
Chapin, *Heredity and Child Culture.*
Concerning Parents, a symposium (The New Republic).
DeLima, *Our Enemy the Child.*
Home Making as a Center for Research (Teachers College, Columbia University).

Macdonald, *Home Making: A Profession for Women.*
Moore, *Parent, Teacher, and School.*
Patri, *School and Home.*
Pierce, *Understanding Our Children.*
Richardson, *Parenthood and the Newer Psychology.*

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Andrus, Ruth, *A Tentative Inventory of the Habits of Children from Two to Four Years of Age* (Teachers College, Columbia University, 1924).

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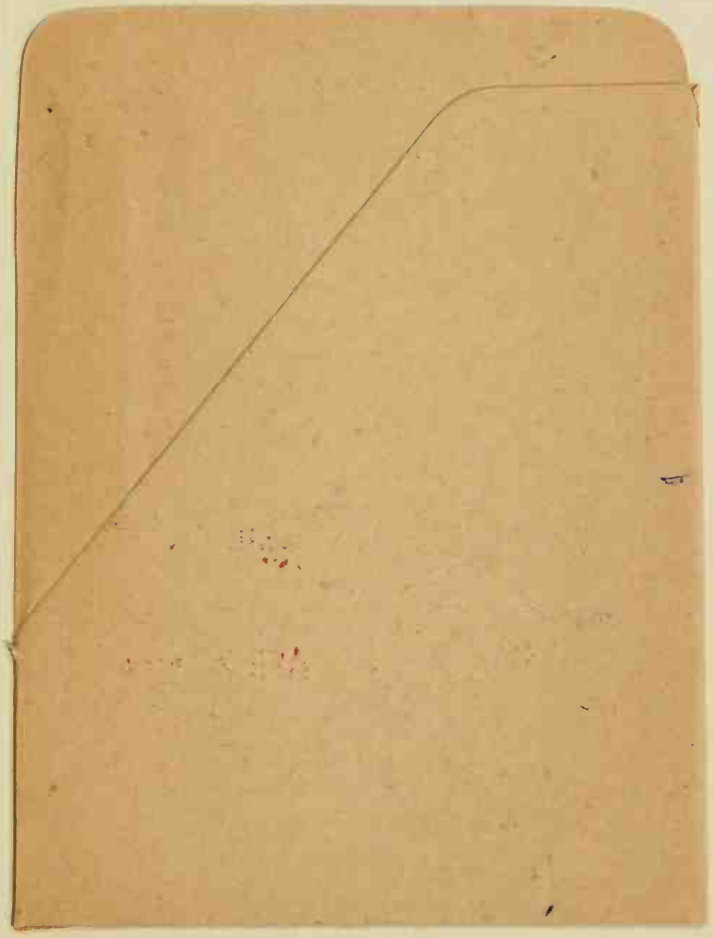
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